A GARDEN of Spirituall Flowers.

2 Part.

Yeelding a ſweet ſmelling ſauour in the noſtrils of each true-hearted Chriſtian.

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A GARDEN OF *Spirituall Flowers.*

A Three-folde Alphabet of Rules, *concerning Christian practise.*

A.

1 AWake with GOD in the Morning, and before all things giue him your first fruits and calues of your lips, 1. in confession of sinnes: 2. Petition of necessaries for body and soule: 3. Thankfulnesse for mercies receiued, especially your late preseruation, rest, and protection of you and yours.

2 Account it not enough that your selfe serue God, vnlesse you see all in your charge doe the same.

3 Arme your selfe against whatsoeuer the day may bring forth, and vpon all occasions thinke on your happy redemption, with much thankfulnes for so happy coniunction of iustice & mercy,

Iosh. 24. 15.
Gen. 1. 8. 14. and 18 19.

B.

1 BEware of occaſions of ſinne, and wiſely invre your ſelfe, in ſubduing the leaſt, that at length the greater may be foyled.

1 Sam. 10. 16. 2 Beleeue all that God ſpeaketh vnto you out of his word, but not all that man telleth you: nor tell to another all that you heare; but onely the truth, and that neither all, nor alwaies.

2 Sam. 2. 1. 3 Before you doe take in hand any thing, counſell with Gods word if it be lawful, and then performe it with praier, that it may be as ſucceſſefull as lawfull.

C.

1 CArefully ſet your ſelfe in Gods preſence all the day long, that ſetting him at your right hand you may not fall.

1 Cor. 10. 32. 2 Carry your ſelfe vnto all as the weake may be wonne, the ſtrong comforted, and the wicked aſhamed.

Mat. 15. 18 3 Conſider the dignitie of your ſoule, how beautiful it is to God and his Angels, ſo long as you keepe it vnſpotted; that ſo you may cleanſe your heart from the firſt motions of ſinnefull thoughts,

thoughts, as Luſt, Anger, Enuy, Pride, Ambition, Couetouſnes; and the rather, becauſe the leaſt ſinne deſerueth death.

D.

1 DAily, Morning and Euening at leaſt, ſolemnely on your knees make confeſſion & requeſts, with thankſgiuing: firſt, prepare your heart to ſeeke the Lord. In the morning thinke that that day may be your laſt day: and when you go to bed you know not whether you ſhall riſe, vnleſſe it be to iudgement. It is ſafeſt therefore to vſe prayer as a key to open the Morning, and as a barre or locke to ſhut in the Euening.

2 Delight to doe all the good you can to Gods children, and to receiue all the good you can from them. Gal. 5. 10.

3 Diſtruſt not Gods prouidence in any matter, although you ſee the meanes wanting; neither when you haue them let them be relyed on more then GOD himſelfe, but let him be praied vnto for the proſperous vſe of them. 2 Cor. 16.

E.

1 EXerciſe your minde in meditating often on the workes of Ier. 22. 2.

God, as his creating and gouerning of the world, his prospering and punishing the wicked, his blessing and correcting his children, his preparing of vnspeakable ioy for the one, and vnvtterable torment for the other. But especially on the Sabbath adde to these meditations the holy exercises of praier, preaching, Sacraments, holy conference, & such like.

Ro. 12. 16. 2 Esteeme of euery one better then your selfe, and the more you excell another, be so much the more humbled.

Ro. 14. 23. 3 Examine your thoughts well whither they tend, before you fulfill your owne desires; if you finde them vnprofitable, curious, vaine, or such as you cannot yeeld a sufficient reason to God or man for, kill them in the shell, let them not liue or breathe longer in you.

F.

Eccles. 12. 23. 1 FEare God and keepe his Commandements: for this is the whole duty of man.

Pro. 5. 8. and 6. 27. 28. 2 Flye and auoid places and persons infectious, wanton, idle, vnthrifty and bad company, which are to the soule as poisoned & infected ayre to the body.

3 Follow

3 Follow with faithfulnes & diligence your owne busines, in the lawfull & particular calling wherein God hath placed you; onely be carefull in your earthly businesse to carry a heauenly minde. Eccl. 1. 13.

G.

1 GRow vp daily in the practise of euery commandement, and in the faith of euery promise of God; seeing God would haue thee planted in his house, thriue well, and be more fruitfull in thine age. He that is not best at last, may feare whether euer he were good.

2 Giue no offence iustly vnto any man, whether within or without: for woe to them by whom offences come. 1 Cor. 10. 32.

3 Grieue for nothing in the world so much as for your owne sinnes, and in them for nothing so much as for offending so louing a God; and that not onely in committing of euill, but also in omitting of good. Rom. 7. 8.

H.

1 HVmble your selfe for your sins, that the Lord may raise you vp; for he that iudgeth himselfe aright, shall neuer be iudged of the Lord. 2 Cor. 11. 31.

1 Pet. 2. 17

2 Honour all men in their places; but no man ſo much for his greatneſſe, as for his goodnes: and thus ſhall you imitate the Lord himſelfe, who accepteth not perſons; but in euery nation acceepteth him that feareth him.

Act. 10. 35.

3 Haue ſpeciall care to auoid the ſins which you haue found your ſelfe moſt inclined vnto, and which haue in times paſt moſt preuailed: for ſin is loath to be ſaid nay, and Sathan ſeeketh re-entry.

I.

1 IVſtifie Gods wiſedome in al his proceedings concerning your ſelfe and others, his power in ſuſtaining, his prouidence in maintaining, his iuſtice in puniſhing, his loue in correcting, his bounty in promiſing, his faithfulneſſe in performing, his grace in giuing, his mercy in taking away, and in all things from the heart, bleſſe the name of the Lord.

2 In euery company receiue ſome good, and doe ſome alſo to your power; leaue no ill ſauour behinde you, neither doe hurt by ſpeech, ſilence, countenance or example. In your praiſe be diſcreet, in ſaluting courteous, in admoniſhing brotherly.

brotherly, and wiſe in mouing and entertaining ſpeech or conference.

3 It is fearefull to ſin, but more to liue in it, & therefore regiſter all your ſins daily, bewaile them all times, pray for pardon of them, and ſtrength againſt them; contemne none as counting it little, becauſe God hath condemned it, & Chriſt hath dyed for it, or elſe muſt you eternally. Pſal. 15. 3.

K.

1 KNow GOD in Chriſt, which is life euerlaſting: kiſſe the Sonne of God leſt he be angry; and know your ſelfe to be a beleeuer, and that Chriſt is in you, and you in him. Ioh. 17. 3.

2 Keepe, as your vowes with God, ſo your lawfull promiſes with men, for faith and truth muſt kiſſe each other in Chriſtian conuerſation. Pſal. 15. 4.

3 Keepe out wandring and worldly thoughts as much as poſſible may be, narrowly watching your heart, for ſuch as you ſuffer that to be, ſuch wil be your words, deeds, and whole conuerſation. Pro. 4. 23.

L.

1 LOue all things for Gods ſake, and GOD onely for his owne, and looke

looke you make him your friend, whosoeuer be your enemy for it: this you ſhall doe, if as an obedient childe you liue in the eye of your heauenly Father.

2 Looke vpon the liues and behauiours of the wicked, to auoide them; of the godly, to imitate them; vpon the life and death of them both, as alſo your owne not far off, to make you lothe this world, and long after the life to come.

Lu.24. 34. 3 Let your meate, apparell, & recreation be lawfull, needfull and moderate.

M.

Deut. 28. 58. 1 MAke no mention of God, or any word or work, of his, but with feare and reuerence; nor of any man but with loue and carefulneſſe, vſing his name as you would haue him to vſe yours.

2 Marke other mens profiting in Religion, to prouoke your ſelfe, their ſlips to make your ſelfe more wary, their riſings to be thankfull to GOD for them.

3 Meditate often vpon the foure laſt things: 1. Death, 2. Iudgement, 3. Heauen, 4. Hell.

1 Neuer

N.

1 NEuer make ſhew of more holineſſe outwardly, then inwardly you haue in your heart, which God ſeeth, in which he deſireth truth: nor pleaſe your ſelf with your vnprofitableneſſe, vnfitnes, or vnwillingnes to good. Ro. 12. 11.

2 No man is owner, but ſteward of that he hath: you muſt therefore impart of the bleſſings you haue to thoſe that ſtand in neede, wiſely, heartily, and in due ſeaſon.

3 Note your owne ſpeciall corruptions, whether they grow ſtronger or weaker, and how your ſelfe can reſiſt them; & if any aſſault you more ſtrongly, pray and make the matter knowne to God. The beſt way for a woman ſolicited to folly, to be rid of the tempter, is to tell her husband. 1 Cor. 11. 28.

O.

1 OFten ſpeake to the praiſe of God, neuer of your ſelfe for other things, becauſe many words want not iniquitie, ſpeake as few as you can, or rather none then vnprofitable. Pro. 17. 27. and 10. 19.

2 Open not your mouth to ſpeake Pſal. 15. 3.

of

of other mens infirmities, especially behinde them, nor before them, without griefe and sorrow.

Mat. 12. 36 3 Of euery idle word account must be giuen, and much more of euery wicked word, and therefore let your speech be gracious, poudred with salt, and tending to edification.

P.

1 Thes. 5. 18. 1 PRaise the Lord for euery new benefit bestowed, and then by it promote his glory, the Churches good, and your owne saluation; esteeming of graces giuen, as spurres to godlinesse, and pledges of eternall life.

Eccle. 7. 11 2 Preuent anger before it kindle, it is wisedome to quench the first sparkle of fire before it begin to flame. Consider, 1. The originall of anger, being pride or selfe-loue: 2. The cursed fruits, by giuing place to the Diuell: 3. Gods patience: 4. Gods image in your Brother: 5. Your own weakenes in the same kinde: 6. The wrong is not remedied by reuenge, but inlarged; nor the wrong-doer amended, but imitated.

3 Prepare your selfe for death, and pull

pull out his ſting: 1. By bewailing ſins paſt: 2. Turning to God in time to come: 3. Purpoſing a new life. None can dye ill that hath had a care to liue well. Perſwade your ſelfe, if you liue well you ſhall dye well; but if you dye well, doubt not but you ſhall doe better. 1 Cor. 15. 56.

Q.

1 QViet your heart, and be ſtill vnder the correcting hand of God; becauſe, 1. he doth it. 2. for your beſt, 3. hee will moderate it, 4. ſupply ſtrength, 5. ſeaſonably deliuer out of it. Pſal. 39. 9.

2 Queſtion not whether others ſhould doe you good, or you them firſt; it is praiſe-worthy to be firſt in well doing: and if you doe good to your enemies, your reward is with God. Mat. 5. 39.

3 Quench not the Spirit, nor ſuffer any godly motion ariſing in your heart to paſſe away, but feed it by reading, meditation, prayer and practiſe. 1 Theſ. 5. 19

R.

1 REade daily ſomething of Gods Book, for the increaſe of knowledge and conſcience; and adde hereto meditation and prayer: for theſe three, ſaith Pſal. 1. 2.

ſaith *Luther*, make a deuine: all time thus ſpent is well redeemed. As for laſciuious and idle bookes, ſhun them as rocks.

2 Reioyce in the good you know by another; praiſe God for it, pray for the increaſe of it. But if you know any euill by any, mourne for it; and if you can, by brotherly admonition amend it.

Iob 31. 1. 3 Refraine your eares, eyes, mouth, and hands, from hearing, ſeeing, ſpeaking, or performing any wicked and vaine things; knowing that death often entreth in at the windowes.

S.

Iames 1. 2. 1 STicke to God as well in aduerſitie as proſperitie, the one being as neceſſary as the other. If you want neceſſaries humble your ſelfe for them: if you haue them be humble with them, and vſe them well, leſt you forfeit them.

Mat. 5. 23. 2 Seeke reconciliation with your neighbour, freely forgiuing thoſe that haue offended you, and earneſtly deſiring to be forgiuen of all that haue been offended by you.

Mat. 23. 26 3 Study to approue both your heart to God, and your life to Gods children, in

in your particular calling, and eſpecially to ſuch as to whom God hath ioyned you: as if a ſeruant in obeying; if a maſter, in ruling; if a husband in louing; if a wife in reuerencing: for a good conſcience, a good name, and good manners muſt goe together.

T.

1 TAke heede of performing holy duties for faſhions ſake, or without feeling and profit: for this is hypocriſie and prophaneneſſe. Heb. 3. 12.

2 Thankefully requite, at leaſt with, 1. acknowledgement, 2. harty affection, 3. praier, the good you get by any man; for there is no member of the body but ſtandeth in neede of other mens gifts. Rom. 1. 12 16. & 2. 12

3 Thinke it the greateſt worke in the world to dye well: which to doe, you muſt inure your ſelfe to die before-hand; 1. by dying to your ſinnes: 2. leauing the world in affection, before it actually leaue you: 3. in your laſt leauing of it, doe it willingly, yea ioyfully, whenſoeuer, whereſoeuer, or howſoeuer GOD ſhall call you.

1 Vow

V.

Eccl.5.3.4. 1 VOw to God, and keepe it, especially striue in performing the solemne vow of your Baptisme, and the couenant which you renew in the Lords Supper.

1 Ioh.4.20 2 Variance and discord with men will not stand with your peace with God. If you loue God, you will loue men also, for Gods Image, or else for his Commandements sake.

1 Cor.7.31 3 Vse the world as not vsing it, and your prosperity and liberty to be bettered by them. That is not gained which is gotten with the losse of your soule: and then is the soule exchanged with an handfull of the world, when it is not gotten and held. 1. in Christ restoring it, 2. with Christ the chiefe gaine, 3. for Christ the Lord of it.

W.

Psa.37.34. 1 WAite vpon the Lord, and hee will direct your way, become his seruant, for this is the way to attaine your truest liberty.

2 Weepe with them that weepe, and fellow-feele the afflictions of the Brethren,

then that are in the world. Christ in heauen accounteth the sufferings of his Saints his owne: and wee his members vpon earth must doe the same. Religion and Mercy are well matched by GOD, and must not by man be diuorced. As for the miseries and sinnes of the age wherein you liue, mourne also for them, and pray to God for remedy. Ezech. 9. 4

3 Wish not a long life so much as a good life. He hath liued long who hath liued well. A short life in grace setteth into the euerlasting life of glory. *Finis.*

Fiue Rowes of Precepts, both for the inward and outward ordering of a Christian life.

The first *Rowe*, concerning *our Thoughts.*

1 THat I be carefull to keepe a better watch ouer my thoughts, words or deeds, then heretofore I haue done, to doe them more warily, for Gods glory, mine owne comfort, and my brethrens benefit. 1 Cor. 6. 20.

2 That I cleanse my heart from the

very first motions of all sinful thoughts, as of lust, anger, enuy, pride, couetousnesse, malice, stubbornesse, euill suspition, knowing that the least sinne deserueth death, and doth deprive me of part of the comfort of my saluation.

Eph. 4. 1. 3 That all my lawfull affections be moderate and without excesse, and greater alwayes vpon heauenly things then on earthly.

4 That I fulfill not my minde in all things: for then shall I often sinne. I must therefore consider whether that be lawfull which I doe desire, and for the glory of God.

1 Tim. 6, 8 5 That I bestow no more care or thought vpon the world then I must needes, for the moderate maintaining of my selfe, and those that belong to mee, lest my thoughts be too much distracted from heauenly things.

6 That I suffer not my minde to be occupied with vnprofitable cares, or vaine meditations, for which I cannot giue a sufficient reason to God or man, if I were asked.

Rom. 15. 16. 7 That I thinke better of my brethren

thren then of my ſelfe: and the more that I excell in any thing the more humble I be before God and men.

8 That I take ſome time euery day to meditate vpon the word of God, or ſome other good bookes, and the rather for the miſeries of the time, and the iniquitie of the age wherein I liue, and pray to God for remedy. Pſal. 69. 9.

9 That I thinke often on the vanity of my life, vpon my departure hence, daily looking for my Sauiour in the Clouds, and wiſhing rather a godly life than a long. Tit. 2. 3.

10 That I carefully meditate and remember euery good thing that I heare, or learne, that I may readily practiſe it when time and occaſion ſhall ſerue. Act. 17. 11

The ſecond ROVVE *of Precepts, for our Speeches and Words.*

1 THat I remember, that ſuch as my ſpeech is, ſuch is my heart: for out of the abundance of the heart the mouth ſpeaketh. And that both my heart and mouth goe together.

Col. 4. 6. 2 That my ſpeech be gracious, to the edification, good, and benefit of them with whom I ſpeake, and not to their euill or ſinning.

3 That my ſpeech be alwaies more, and more ioyfull, earneſt, and comfortable where I ſpeake of heauenly things, then earthly things and matters,

4 That I remember I ſhall anſwere for euery idle word.

Iam. 1. 19. 5 That multitude of words be often ſinfull: let me ſpeake therefore as few as I may; yea, to be rather ſilent then to ſpeake vnprofitably.

6 That my words be no greater or any more then my matter deſerueth, nor beare a ſhew of vice in me, or of any exceſſiue affection.

Luke 2. 19 7 That as I beleeue not all things that are told me, ſo I tell not all I heare, but tell the truth onely, though not alwaies.

8 That I delight not to ſpeake of other mens infirmities, eſpecially behinde their backes, and ſpeaking before them with griefe and wiſedome.

Rom. 5. 5. 9 That I ſpeake not of GOD but with reuerence, knowing that I am not worthy

worthy to take his name in my mouth,

10 That in praiſes I be diſcreet, in ſalutations courteous, in admonitions brotherly. Gal. 9. 1.

The third ROVVE, *concerning actions reſpecting God.*

1 THat I vſe daily prayer to God euery Morning, Noone, and Euening, that he would guide me in my affaires, for his glory, and mine owne comfort. Pſa. 55. 17.

2 That I regiſter vp all my ſinnes committed againſt him in euery matter, and with griefe bewaile them at fit time, crauing pardon for them, and ſtrength againſt them.

3 That euery day ſomething of Gods word be read and meditated on, that I may thereby increaſe in godlineſſe. Pſal 1. 2.

4 That whatſoeuer I take in hand, I firſt take counſell at Gods word, whether it be lawfull or no, be it for my profit or pleaſure, and then that I doe it with praier, at leaſt in my heart.

5 That I giue thanks to God for euery benefit I receiue, and then dedicate

the same to the promoting of his glory and the benefit of his Church.

Ex. 20. 8. 6 That I sanctifie Gods Sabbath duely, in vsing the holy exercises of prayer, preaching, meditating, and receiuing the Sacraments at their time.

7 That any meanes that God hath appointed for any matter, be not more relyed vpon then God himselfe: but that he be praied vnto for the prosperous vse of the meanes.

Psa. 65. 11. 8 That I sticke to God as well in aduersitie, as in prosperitie, knowing the one to be as necessary for me as the other: yet let me pray for my necessaries, and be humble when I haue them, that I vse them well that I lose them not.

9 That I marke my profiting in religion, prepare my selfe to heare Gods word, attend when I am there, consider and meditate of it after my departure.

Psal. 3. 8. 10 That I loue all things for Gods sake, and God onely for his owne: that I make God my friend, and then nothing can be mine enemy, and couet in all things to serue God sincerely.

The fourth ROVVE, *respecting our Liues.*

1 THat I refraine my eares from hearing, my eyes from seeing, my soule and body from fulfilling any vaine or wicked thing. Exod. 23. 1

2 That my apparell, meate, and recreation be needfull, lawful & moderate. Ephes. 5. 1. 6. 1.

3 That with all care I redeeme the time, knowing that I shall answere for euery idle word.

4 That I be as sorrowfull for the good deeds I haue omitted, as I am ioyfull for the good deeds I haue fulfilled.

5 That my especiall sinnes and corruptions be inquired into, and thought vpon with griefe, whither they are weakned in me, or remaine still in their old strength, and whether I resist them with more & more faithfulnes euery day. 1 Cor. 11. 28.

6 That I remember with humiliation all the good motions and actions God worketh in me, that they be pledges of my saluation, spurres to godlinesse, and comforts against tentation.

7 That I suffer not my selfe to be

pleased with vnprofitableneſſe, that is, with willingneſſe toward good.

Gen.3.29 8 That I follow my lawfull calling ſo carefully for the good of Gods Church, or common-wealth, as feeling my miſery by *Adam*, I be humbled thereby.

6 That I take reuenge of my ſelfe for my ſlippery ſinnes, or ſinning, beating downe my body that I ſin not againe.

Eſa.58.5.6 10 That I neuer make more ſhew of holineſſe outwardly, then I haue inwardly in heart.

The fift ROVVE, *concerning our actions towards others.*

1 THat I remember, that whatſoeuer I haue which may be vſed toward others, God hath beſtowed the ſame vpon me for others benefit.

Gen.18.17. 2 That I count it not ſufficient that I my ſelfe ſerue God onely, but alſo that I cauſe all that are in my charge, by all meanes to doe the ſame.

3 That I conſider that I am but Gods ſteward in his benefits he hath lent me, & therefore I ought to imploy them wiſely, to thoſe that need, heartily & intirely.

4 That

4 That I behaue my ſelfe toward all ſo ſincerely, that I may win the weake comfort the ſtrong, and make aſhamed the wicked. 1 Cor. 10. 32. 33.

5 That as I receiue good in company, ſo I doe them ſome good to my power.

6 That when I know others to ſinne I mourne for it, and amend it if I may by brotherly admonition. 1 Cor. 5. 2

7 That I reioyce and praiſe the Lord for any good thing that he ſendeth vnto men, acknowledging it is for mine and other godlies ſake, through Chriſt, that God vpholdeth the world.

8 That I ſtriue not whether they ſhould do good to me, or I to them firſt, but that I benefit euen mine owne enemies, knowing my reward is with God. 1 Theſ. 5. 15.

9 That I be carefull to vſe the good I can receiue by any man, knowing I am but a member of the body, and ſtand in neede of other members.

10 That I carefully craue the prayers of other brethren, and their prayſes to God alſo for the gifts I haue receiued: and ſo ſhall I feele my fellowſhip in the body more effectually. Rom. 15. 16. 30.

FINIS.

An Order for the gouernement of Housholders and their Families, *according to the Word of* GOD.

THe word of the Lord teacheth vs, that it is not onely required of Masters, Parents, and Housholders, that they themselues haue a care to liue in the feare of God: but also they ought to see their whole families to doe the same. And that this charge is laid on them, note these places of Scripture following.

Exod. 13. 8. *Thou shalt shew thy Sonne in that day.*

Deut. 4. 9. Deut. 6. 7. Deu. 11. 9. *Thou shalt rehearse my will and Commandements to thy children.*

For as we are Masters and Fathers in earth, and looke to be serued and obeyed: So I acknowledge for mine owne part, that I haue a Father and Master in heauen; whose will I must obey, in gouerning the people committed to my charge, according to his will. This did faithfull

faithfull *Abraham*, called the Father of the faithfull (*Geneſ.* 18. 19.) whoſe example (by Gods aſſiſtance) I intend in ſome meaſure to follow, to ſhew my dutifull obedience, that the Lord may ſhew his mercy on me and mine, as he promiſed and performed to *Abraham*; And therefore haue taken this order for the gouernment of my houſe as followeth.

For the Sabbath.

1 FIrſt, becauſe our God hath ſanctified one day to himſelfe, that is, the *Sabbath*: I ordaine & command that all my people ſhal repaire to the Church accompanying me both fore-noone and afternoone, there to ſtay & abide during the exerciſe of the word of God read and preached, prayers, and partaking of the Sacraments: and ſhall behaue themſelues there reuerently, as thoſe that come to appeare before Gods Maieſty.

None ſhall trauell on the Sabbath without vrgent neceſſitie, nor abſent themſelues from the Church, without iuſt cauſe made knowne before to me,

None ſhall vſe at that day running to Reuels,

Reuels, haunting of Ale-houſes,&c. But ſpend the time after the publique exerciſe of the word, in ſuch godly manner, as God teacheth in his word; as reading the Scriptures, ſinging of Pſalmes, talking of his Commandements, and meditating of GODS Creatures, to his glory.

Iam. 5.12. Deut. 6.7. Iſa. 58.13.

Againe, ſeeing the *Sabbath* is the market day, or day of preparing food for our ſoules: euery one ſhall (being demanded) giue an account of ſome thing that he hath learned, as well in the Church to the Miniſter, as alſo in my priuate houſe, when I my ſelfe, or ſome other by mine appointment ſhall examine him, that I may know how he hath ſpent the *Sabbath*, and profited in knowledge.

2 SEcondly, I ordaine and take order that euery Morning there be a generall meeting of my ſeruants, before they goe about their ordinary buſineſſe, (all excuſes ſet apart) ioyning themſelues together, and commending themſelues to God by faithfull & hearty prayer and bleſſing, without which our watching and labour is in vaine, as *Dauid* noteth.

Pſal. 127.2

Alſo

Alſo our reſt and ſleepe being a gift of God; for the obtaining whereof, I appoint in like manner, that there ſhall be euery euening the like aſſembling of all my people (worldly excuſes put apart) to beſtow together ſome conuenient time in prayer, ſinging of Pſalmes, and reading the Scriptures, or ſome other godly matter.

3 THirdly, ſeeing the creatures of God are ſanctified vnto vs by the word of God and prayer, and that we ought not to receiue them without giuing thankes to God for them, as Saint *Paul* teacheth: therefore I command that ſome one (in the behalfe of the reſt) both before and after meate, whenſoeuer they receiue it, doe with all reuerence praiſe God for the ſame, the reſidue yeelding conſent by their reuerent ſilence. 1 Tim. 4. 4 5.

4 FOurthly, concerning the common behauiour of my people euery where; I ſtraitly forbid to ſweare in vaine, by the reuerend name of God, or otherwiſe to vſe it vainely and vnreuerently: I vtterly forbid all ieaſting and ſcoffing

ſcoffing at Gods moſt ſacred word, his true religion, the Preachers and the profeſſors of the ſame, al curſing, lying, ſlandering, and filthy and vncleane talking: I vtterly forbid all maintenance of Popery and ſuperſtition, and what elſe ſoeuer may offend the maieſtie of God.

If any offend againſt theſe or any of theſe orders aboue mentioned, through weakneſſe and not of malice, he ſhall be once gently admoniſhed, *Mat.* 18.17. If hee offend the ſecond time, to be more ſharpely reproued, 1 *Tim.* 5.20. But if he offend the third time, hee ſhall confeſſe his fault before the whole houſhold aſſembled together, ſhewing himſelfe ſorrowfull for his fault, crauing pardon of God, and reconcile himſelfe to the houſhold whom he hath offended.

But if there be any of my family that obſtinately refuſe to beare this the Lords yoke, and to be ſubiect to his ordinance, he ſhall not continue in my houſe, but I learne of *Dauid*, *Pſal.* 101. 6. 7. a man choſen after Gods owne heart, to driue ſuch wicked ones out of my houſe and ſight, and ſeeke for ſuch as feare God,

and

and will make ſuch my ſeruants, leſt entertaining and nouriſhing the wicked in my houſe, my negligence be puniſhed as was *Elies*, who being a houſholder and a Father, was ſaid to haue honoured his children more then God; becauſe he entertained them without puniſhment, he was depriued of both his ſons in one day, and himſelfe brake his necke, &c. 1 *Sam.* 2.31. 1 *Sam.* 3.13. 1 *Sam.* 4.17.18. And *Salomon* ſaith, that *The curſe of God is in the houſe where the wicked are, but he powreth his bleſſings vpon the habitation of the righteous.* Pro. 3.33.

Therefore I further adde, that ſuch gueſts as repayre to my houſe, refuſing to be ſubiect to theſe ordinances of the Almighty, and will not ioyne with mee and my people to ſerue the Lord, I refuſe to be companion with ſuch, or to receiue him to be my gueſt, (for ſuch procure Gods wrath, as afore is ſaid) but I wil ſay with *Dauid*, *Pſal.* 119.63. Thoſe ſhall be my companions that feare God, and keepe his Commandements: and thoſe ſhal be my gueſts that be godly, iuſt, and feare God. And as for the wicked and

rebellious

rebellious against the ordinance of God, seeing they are darkneſſe, with whom light hath no communion, and seeing they are as pitch, very likely to defile a man, I will say to such, as our Sauiour said to the like: *Away from me yee workers of iniquitie.* And with that godly house-keeper *Dauid: Away from me yee wicked, for I will keepe the Commandements of my God.*

Pſal. 119. 115.

Ioſ. 24. 15. *I, and my house will serue the Lord.*

Heſt. 4. 16. *I, and my maides will serue the Lord.*

Acts 10. 1. Cornelius, *with his houſhold feared God.*

A Score of wholsome Precepts, or Directions for a Christian life.

1 ACcount not your selfe better then you are, for the more base you are in your owne conceit, the more glorious you are in the sight of God; for God regardeth a lowly minde; as the poore Publican that did deny himselfe, had more fauour in the sight of GOD, then the proud Pharisie that boasted of himselfe.

2 Speake not of God but with reuerence, knowing that we are not worthy to

to take his name in our mouth, much more we ought not to take it vainely.

3 Hold faſt to God, as well in proſperitie, as in aduerſitie; for in aduerſitie we come to God, but in proſperitie we forget our ſelues often: Alſo, if you be in aduerſity deſpaire not, but waite vpon God for deliuerance, and he will ſend it when there is no hope of it, to the glory of his owne name, and for the good of his children; as *Daniel* from the Lyons.

4 Buy and redeeme the time paſt with repentance, looke to the time preſent with diligence, and to the time to come with prouidence.

5 Let not malice make you to reueale that which friendſhip bound you once to conceale.

6 In prayſing be diſcreet, in ſaluting courteous, and in admoniſhing brotherly, not haſtily and angerly.

7 Reade ſomething of Gods word daily, and doe not onely count it ſufficient that you ſerue God truly your ſelfe, but alſo looke that all your charge and houſhold doe the ſame truly.

8 Whatſoeuer bleſſings ye craue of

God, aske them in the name of Christ:
Iohn 14.6. *For no man commeth to the Father but by mee*, saith Christ.

9 Whatsoeuer you take in hand, before you doe it, aske counsell of God, whether it be lawfull, and then doe it with peace of heart, if it be lawfull.

10 Looke that meat, apparell, and recreation be needful lawful & moderate.

11 Take heed of presumptuous sins, for though many presume that God is a God of mercy, yea though he be a God of mercy to the penitent, yet he is a God of Iustice also.

12 Forsake the world, & flye to God; for it is vnpossible that a man louing the world, should haue any comfort of God, for the loue of the world is enmity with God: besides, keepe not any thing of the world to you, that may draw you from God; for God will not haue part of the man, but the whole man.

13 Be alwaies armed against temptation, for those that belong to CHRIST must looke for temptations alwaies: and think not if that you haue ouercome any temptation, once or twice; or often, that

then

then you are freed: for Christ was tempted often, so were the Apostles, they had one time peace, and then persecution; and then peace, and after persecution, so alwaies an entercourse: and when they were in peace, they made ready to be armed for temptation, knowing that they should haue temptation: therefore this life is called a Christian warfare.

14 Besides, if ye are tempted and tryed, it sheweth manifestly that ye belong to God; for God scourgeth euery sonne that he receiueth: Besides, those that haue no temptation or tryall, it sheweth manifestly they belong to the Diuell: for what neede hath hee to tempt them whom he hath already in bondage?

15 Fly from all sinnes in generall, indeauour, & then God will accept your indeauours, though weake & imperfect, through the perfection of Christ; and sticke to no darling sinne; for the Diuell can as well hold a man in subiection by one sinne, as by all sinnes.

16 Let the words that you speake proceede from the good Spirit, and not from the flesh: for if they doe,

God abhorreth them.

17 As God doth abound in mercy and goodneſſe towards you, ſo be you inlarged to him in obedience.

18 When ye are tempted at any time by the Diuell or his miniſters, be ſure to haue the word of God to anſwere him; for the word is compared to a two edged ſword, that doth not onely defend vs, but alſo offend our enemies.

19 Chriſt, he vſed Scriptures to repell the Diuell, he could haue driuen the Diuell away with the breath of his noſtrils, but he did anſwere him with Scripture, to ſhew vs an example, that if we were tempted at any time, wee ſhould with Scripture repell him. And that euery one may know them the better, they muſt reade them often, vſe conference, and marking the true meaning of the words, and conferring one place of Scripture with another, and praying to God for to giue them the bleſſing of vnderſtanding it truly, and the like.

20 Follow your betters, obſerue and marke the wiſe, accompany the honeſt, and loue the godly.

FINIS.

PSALME 90. 31.

Lord teach vs to number our dayes, that we may apply our hearts vnto wiſedome.

THE Text is a prayer of *Moſes*, and it hath three parts.

1 A Leſſon.
2 Scholler.
3 Schoole-maſter.

1 The Leſſon, *to number our dayes*: which may be numbred foure wayes.

1 The account which *Moſes* maketh: *the dayes of our life are threeſcore yeares and ten*, this number euery childe can tel.

2 By compariſon of three times:

I. Paſt, which being once gone and paſt, is nothing now it is paſt, were it a thouſand yeares, it is but a thought.

II. Future, which being to come, it is not yet certaine whether it will be to vs or no.

III. Preſent, which is but at the inſtant.

3 Deduction, or abſtraction: thus, take from 70. yeares 35. ſpent in ſleepe, and fifteene yeares of our childe-hood, the time of our vanitie, and tenne yeares

allowed for eating, recreating, idle talke, iourneyes, &c. then there will be found but tenne yeares remaining well ſpent: whereof Lord how little is ſpent in thy ſeruice? Theſe three wayes of numbring may be taught vs by men: the fourth way God onely can teach,

4 By a Chriſtian and heauenly Arithmeticke, that is, ſo to number as we may by due conſideration of the ſhortneſſe and vncertainty of our life, apply our hearts vnto wiſedome.

The leſſon containes an eleuen points of wiſedome, to be learned from the vanity of our life: for if by Gods Spirit we be perſwaded that euery houre may be our laſt, it will cauſe vs:

1 To ſet our houſe in order, that is, to haue our laſt Will alwaies ready, as God charged *Ezechias*, *Eſay* 38. 1. leaſt death preuent vs.

2 To repent ſpeedily: with haſte to turne from all our ſinnes, leſt hereafter it be too late; *while it is called to day, harken.* Pſal. 9. 5.

3 To beare all affliction with a quiet and patient minde, ſeeing they cannot be long: *Be patient, the Lord is at hand.* Philip. 4.

4 To

4 To redeeme our time, hauing miſ-
ſpent much, and the remnant being ſo
little and vncertaine: as Harueſt-men
and trauellers which haue loytered the
fore-part of the day, the more beſtirre
themſelues the latter part. Epheſ. 5.

5 To be fruitfull in all good workes,
& conſtant in wel-doing, without wea-
rineſſe: ſeeing the time is ſhort, and there
will be an end, and the hope ſhal not pe-
riſh, and that we ſhall finde all our good
workes in life eternall.

6 To eſteeme wiſely of the things of
this life, which tarry with vs but a while,
as comforts of our pilgrimage, and teſti-
monies of Gods loue, and pledges of
better things laid vp in heauen for his.

7 So to vſe the world as if we did not
vſe it, fixing our delight on God, and
the things in heauen, which wither not.

8 To be more ſtudious of holy Scrip-
ture, ſeeing the things which we are to
learne, are many and weighty, and our
ſpace to learne in ſo little.

9 To buſie our ſelues much in the re-
ligious education of our children, ſeeing
we are ſhortly to leaue them, & religion

is the best inheritance wee can leaue them, and we to leaue them to a wicked world.

10 To be full of good counsell toward others, and our selues to be more capable of counsell.

11 To thinke euery word of God to be sweet and comfortable to our selues, and to feare God.

12 The Scholler, *Moses*, who had learned the wisedome already; yet desireth to be taught: how much more cause haue wee so to doe?

13 The Schoole-master *God*, by his spirit, to whom we must therefore pray in faith, & submit by our obedience. *Finis.*

The Degrees whereby Gods eternall *Councell proceedeth in the* sauing of them who are to be saued.

ROMANS 8. 29. 30.



He most iust and mercifull GOD hauing from euerlasting propounded to glorifie himselfe by man-kinde. And

And to that end decreed to create all men righteous in *Adam*. Gen. 1. 26.

Alſo, to ſuffer *Adam* (for iuſt cauſe, being left to his owne will) to fall, and by his will in diſobedience, to enwrap his whole kinde in ſinne and death.

Setting all men (being now a lumpe of corruption) in his ſight, there were ſome of them in whom he tooke pleaſure: ſetting his loue on them, for no other reaſon, but becauſe he would, and was pleaſed ſo to doe. Rom. 5 12. 1 Foreknowledge 1 Pet. 1. 2.

Being pleaſed with ſome, hee choſe them, and ſeuered them from the reſt by eternall Election. 2 Election. Rom. 9. 11.

Whom he had thus choſen and culled out (as it were) of the whole loſt maſſe, them he purpoſed to ſaue, to the glory of his mercy. Veſſels of Mercy. 3 Purpoſe. Epheſ. 11.

After this he predeſtinated, that is, foreordained or appointed afore, to giue them a Sauiour, euen his own Son to be incarnate, and die for their redemption. And to giue them to him as his peculiar, to be ingrafted in him as his members, & made partakers of all his graces. 4 Predeſtination.

According to this fore-determination 5 Calling.

and

and appoyntment, hee called them in time, putting faith into them to receiue Christ, being offered in the Word and Sacraments.

6 Iustification.

Then, euen at the same time, he iustifieth them by faith in his Sonne.

7 Sanctification.

He sanctifieth them also by his Spirit to liue a new life.

8 Glorification.

Lastly, at the end of their life he glorifieth them.

Note that foure of the former eight degrees are executed in time, though they were decreed before all worlds.

As a builder comming to a heape of stones: First, he liketh some: Secondly, he chuseth them: Thirdly, he purposeth to vse them: Fourthly, he fore-ordaines with himselfe to hew them: Fiftly, hee sets men on worke to square them. So is Gods proceeding.

Those that shall be glorified are predestinate to be like to Christ. First, in the end, which is glory, ioy, and dominion in heauen. Secondly, in the meanes, which be, 1. Holinesse of life, 2. Suffering affliction.

Christ, the first-borne, excelleth all his brethren: first, in Nature: 1. Diuine, being the only begotten Sonne of God. 2. Humane, his man-hood being conceiued

ceiued by the holy Ghoſt.

Secondly, in office: being, 1. that Prophet, to teach the Church perfectly the whole will of GOD. 2. That high Prieſt, by Sacrifice and Interceſſion to pacifie Gods wrath. 3. That King, mightily to protect and rule his people.

Thirdly, in glory, bliſſe & dominion.

FINIS.

The Examination and tryall of our *Chriſtian eſtate: whereby wee may* eaſily diſcerne whether we abide in the *ſtate of Nature, or the ſtate of Grace,* whether ſlaues to Sin and Sathan, or Seruants and Heyres to Chriſt *and his Kingdome.*



YOV who haue walked in this little Garden, and gathered ſuch flowers as may make a Noſegay ſmelling ſweet vnto your ſoules, and to expell ſuch ſtinking weeds of ſinne, as might bring poyſon to the ſame; be not leſſe minded to apply the ſoueraigne ſalue of theſe ſacred comforts to the vpholding of your ſoules, then

then men are vſed to be for the preſeruing and curing of their weake and decayed bodies: and for this purpoſe behold the carking care of worldly men, who to aduance themſelues in theſe outward things, neuer ceaſe to afflict both ſoule and body, ſo they may effect what themſelues ſo much deſire. And that they may the better perceiue the increaſe of their laborious toyle, who doth not often with a ſerious eye behold and ſee into his preſent eſtate, whereby they may diſcerne in what eſtate they ſtand? If therefore men be thus carefull and prouident for thoſe things which concerne this preſent life, both which (euen life and eſtate) in a moment may be taken from them; and the enioying of them bringeth no true comfort, but manifold griefes and ſorrowes to the ſoule: how carefull then ſhould we be to take an account of our ſpirituall eſtate (by conſidering how much more precious the ſoule is then the body, the ſtate of Grace then the ſtate of Nature) how we haue growne rich in the graces of Gods ſpirit,

ſpirit, which bring not onely true comfort to vs, for this preſent life, but giue aſſured teſtimony of eternall happineſſe in the life to come? And as no man can truly know his profit or loſſe in temporary things, but by knowing his firſt and preſent eſtate, ſo no man can well diſcerne his progreſſe and gaines in ſpirituall things, till he truely know his firſt and naturall eſtate.

For the better examination and triall of our ſpirituall eſtate, let vs conſider what we are by nature. The Apoſtle *Epheſ.* 2.3. telleth vs, that all men by nature are in the ſtate of condemnation: euery man, by nature, is dead in ſinne, *Ephe.* 2.1. he is as a loathſome carrion, or a dead corps, lying rotting and ſtinking in the graue, hauing in him the ſeed of all ſinne. From this eſtate none are exempted. as *Iob* 15. 14. Which wofull eſtate came vpon mankinde by the fall of *Adam*, *Rom.* 5. 1. Wee being then in him, and now of him, that is, we are ſo deſcended out of his loynes, that of him we haue not onely receiued our naturall and corrupt bodies, but alſo by propa-

Mans miſery in the ſtate of nature.

gation

gation haue inherited his foule corruptions, as it were, by heriditary right.

Sinne extendeth it selfe to the whole man, both soule and body.

This infection extendeth it selfe vniuersally through the whole man, both soule and body, both reason, vnderstanding, will and affections, *Ephes.* 2. 1. For, First, in the minde there is nothing but blindnesse and ignorance, concerning heauenly matters. Secondly, the conscience is defiled, being alwayes either benummed with sin, or turmoyled with inward accusations and terrors. Thirdly the will of man onely willeth and lusteth after euil. Fourthly, the affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill, to imbrace it, and they are neuer stirred to that which is good, vnlesse it be to eschew it. Lastly, the members of the body are the instruments and tooles of the minde for the execution of sinne.

Man in the state of nature cannot please God,

In this estate no man can please God in whatsoeuer he doth: for till we be in the state of grace, our best actions are sinfull, as Preaching, Prayer, Almesdeedes, and the like: as it is written, *Iob* 14. 4. *Who can bring a cleane thing*

out

out of that which is vncleane?

A man in the ſtate of Nature may doe thoſe things which are in themſelues good, but they vtterly faile in the manner of doing them: they doe them not as they ſhould be done, that is, in Faith, Loue, Zeale, conſcience of Obedience; neither yet with chearfulnes, delight or feeling, but euen as it were, forcing themſelues to do the outward action, as *Cain*, the Phariſes, *Ananias* and *Saphira*.

A naturall man may doe that which is in it ſelfe good, but not good to him that doth it.

So long as men be meerely naturall, they haue no ſight of their owne miſerable eſtate, or of the bleſſed eſtate of the godly. For, the naturall man vnderſtands not the things that be of God: he being at enmity with God, and ſo depriued of his fauour. Conſider his eſtate.

A meerely naturall man cannot ſee his miſery.

In the ſoule of man there are but two faculties, the vnderſtanding & the will: the ſpirit of God ſo deſcribes his vnderſtanding, that not onely he ſaith, the naturall man vnderſtands not the things that are of God, and as if it were not ſufficient to expreſſe mans miſerable eſtate, he addoth; neither indeed can he vnderſtand them, becauſe they are ſpiritually diſcerned:

A naturall man hath a minde that neyther ſees nor can ſee the things that be of God.

A will that neither is nor can be ſubiect to the Law of God.

This ſets forth Gods power and grace to be the greater becauſe it reſtores mans nature being ſo far peruerted.

The beſt affections of wicked men pleaſe not God.

A naturall man, a ſlaue to the Diuell.

How to perceiue our ſubiection to the Diuell.

diſcerned: and againe, his will hee deſcribes it, that it is not ſubiect to the law of God, neither indeed can be.

Hereby wee may perceiue the miſerable eſtate of thoſe who are ſtrangers from God; what an vnhappy condition of life it is, that a man ſhould liue in ſuch an eſtate, wherein doe what he can, hee cannot pleaſe God. Let *Caine* ſacrifice with *Abel*; let *Eſau* with teares ſeeke a bleſſing from his father; let the Phariſie pray in the Temple with the Publican, yet all, nor any of theſe ſhall pleaſe God, or goe home iuſtified: and for worldly glory, let him be neuer ſo high amongſt men, he is but abhominable vnto God.

In this ſtate he is not onely an enemy to God, but in bondage, & a ſlaue to the Diuel, hauing him to raigne in his heart as God, which may be perceiued in that he giueth obedience to him in his heart, & expreſſeth it in his conuerſation, and this appeareth if hee take delight in the euil motions that Satan purs in his hart, and doe fulfill the luſts of the Diuell.

And in this ſtate he continueth, neyther ſeeing nor feeling his miſery, nor deſirous

deſirous to come out of it, neither can he be perſwaded that he is in ſuch a wofull caſe, as appeareth in the example of the Ruler, *Luke* 18. 21. and by the Church of *Laodicea*, which being poore, wretched, miſerable, blinde and naked, yet ſhe thought her ſelfe rich and wanting nothing. Thus he remaineth vnder Satans dominion till he be regenerate & borne againe, and ſo brought into the ſtate of grace: ſo that man liuing and dying in the ſtate of nature, for any thing I ſee, cannot be ſaued: I ſpeak not of infants & children, whereof ſome, no doubt, are ſaued by vertue of the promiſe and couenant, through the election of grace.

None can be ſaued but the regenerate.

Seeing then that the ſtate of a Naturall man is moſt miſerable, and none growne to yeares of diſcretion can be ſaued (for any thing we know) but the regenerate, and ſuch as are in the ſtate of grace: I will therefore (for the better triall of our preſent eſtate) ſhew what Regeneration is, and the properties of thoſe in whomſoeuer this new birth is wrought, & ſuch qualities as doe vſually ſhew forth themſelues in thoſe in whom

ſoeuer the Spirit of Chriſt dwelleth.

What Regeneration is.

Regeneration is a renewing and repayring of the decayed eſtates of our ſoules, or an act of the holy Ghoſt in Gods elect whereby they are entred into a conſtant and faithfull exerciſe of a godly life.

The quality of regeneration.

As there is a naturall birth of the whole man, ſo there is a ſpirituall birth of the whole man, which is, whereas the natural faculties of the Soule, as Reaſon, Vnderſtanding, Will, Affection, and the members of the body alſo, are ſo ſanctified and purged by grace, that we vnderſtand, will, and deſire that which is good: for till a man be borne againe, he can no more deſire that which is good, then a dead man can deſire the good things of this life.

Till a man be borne againe, he cannot deſire that which is good.

Signes of Regeneration.

The ſignes of Regeneration are, Firſt, a true touch of conſcience for our ſins, both originall and actuall: Secondly, a godly ſorrow and griefe of heart for offending GOD by our tranſgreſſions: Thirdly, an earneſt deſire after Chriſt and his righteouſnes, teſtified by a conſtant and diligent vſe of the meanes, the Word, Prayer, and Sacraments, wherein God

God giues grace and aſſurance of mercy: Fourthly, an vnfained turning to God from all ſinne, by new obedience in life, to pleaſe God in all things.

Further, there are eight ſignes and tokens whereby all men may certainly know that they are ſanctified, regenerated, and ſhall be ſaued. First, a loue to the children of God. Secondly, a delight in his word. Thirdly, often and feruent prayer. Fourthly, zeale of Gods glory. Fiftly, deniall of our ſelues. Sixtly, patient bearing of the croſſe, with profit and comfort. Seauenthly, faithfulnes in our callings. Eightly, iuſt and conſcionable dealings in all our actions amongſt men.

Eight infallible ſignes of Regeneration.

In whomſoeuer this worke of Regeneration is wrought, there is euer found the action of Mortification, for he that is reſolued to endeuour his godly repentance, and laboureth the reformation of his ſinfull life, muſt labour two things principally and of neceſſitie, Mortification and Regeneration: hee muſt firſt deſtroy his ſinfull eſtate, before hee can obtaine the eſtate of grace: for God

Where there is Regeneration there is alſo Mortification.

and the gifts of God are ſo abſolutely holy, as that they cannot admit any mixture with ſinne and wicked actions.

What Mortification is.

Mortification is a decay and periſhing of the deeds of the fleſh, by the grace and operation of Gods Spirit, which deedes of the fleſh are not onely our euill actions, but our deſires and carnall affections alſo: which mortification of a Chriſtian conſiſts in two things: firſt, in ſubduing, by an holy diſcipline, our inordinate luſts, which naturally rebell againſt the loue of God: ſecondly, in a patient bearing of the croſſe of Ieſus: except we make ſome profit in the firſt, it is certaine we ſhall neuer proceede in the ſecond. Whereſoeuer mortification is, there is alſo ſanctification.

Mortification conſiſts in two things.

A tryall of Mortification.

Seeing that Mortification is the forerunner of Sanctification, hereby we may try how farre we haue gone in the ſame. Experience teacheth that the neerer a man drawes to death, the leſſe motion is in him, but being dead, he moues not at all, ſo is it with the ſpirituall man, the farther hee goes in Mortification, the greater is his progreſſe in Sanctification.

By

By which Sanctification try thy ſelfe, and ſee whether or no thou haſt gotten life, by the righteouſneſſe of Chriſt: deceiue not thy own heart in the matter of ſaluation; aſſure thy ſelfe ſo farre forth thou doſt liue as thou art ſanctified. As health is in the body, ſo is holines in the ſoule: a body without health fals out of one paine into another, till it dye; and ſo a ſoule without holines is polluted with one luſt after another, till it dye.

Sanctification a true marke of a liuing ſoule.

Our Sanctification muſt be both in Soule and Body: it is not enough to cleanſe the hands, feet, eyes and tongue, but we muſt yet goe further, and be penitent in heart: for bleſſed are the pure in heart, ſuch ſhall receiue the bleſſing.

Wee muſt ſanctifie both body and ſoule to the Lord.

We muſt conſider in this work of ſanctification, from the direction of Gods word, whether our thoughts, words and workes be cleanſed from their inward and outward corruptions, and that they be ſequeſtred, and made impropriate to God: ſo that if wee haue ſet our very thoughts apart to God, then there is holineſſe begun, and then we are meete for a ſanctified vſe: ſo, if we be to ſerue for a

What is required to be ſanctified.

holy vſe, we muſt not be for when and for what we liſt, but taken vp in thought, word, and deed, to ſerue the Lord: we are not to beſtow our thoughts on all things, but refer them to the Lord, mediately or immediately.

Our Sanctification muſt be conſtant and continuall.

If our Sanctification be effectually wrought in vs, it will be conſtant, and continuall: ſo that we ſhall not deliuer an holineſſe to GOD for a time, or in ſome cauſes, or for ſome perſons, but wee muſt throughly fulfill the dayes of our holineſſe, not preſenting a maymed holineſſe. As in the law it was not permitted to offer a lame or maymed beaſt, though it wanted but the tayle, which was a ſmall thing, yet, euen for that defect the Lord refuſed it.

It muſt not be maimed.

There are many Profeſſours which would needs be men ſanctified, but they are loath to be cleanſed. Others, when they cannot away with this ſtrictneſſe to continue, ſay on this manner; Let vs prepare riuers of ſinne, for Chriſt ſhed ſtreames of bloud, the more we ſinne, the greater glory will come to Chriſt. And thus they ſtand at a ſtay, their holineſſe

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is a ſtanding holineſſe, it fils not, they ſtill lye in their pollutions: their motion is but from the houſe to the Church, and from the Church home againe, and at the yeares end they are as at the beginning, like a horſe in a mill, that makes many circuits from morning till night, and then is but where he was at firſt.

From Sanctification ariſeth Repentance; for a man cannot hate his ſins before he be ſanctified, and he cannot truly repent for them before he hate them.

From Sanctification ariſeth Repentance,

Repentance is a conſtant returning from all ſin vnto God, or an inward ſorrowing and continual mourning for ſin, ioyned with faith and humiliation, and both inward and outward amendment: inward, in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good: I ſay, it is a turning, not from one ſinne vnto another, as from whordome to theft, and the like; neither is Repentance euery ſorrow, but ſorrow for ſinne: not for ſome ſinne, but for all ſinne; not for an houre, but for euer. Euery ſorrow is not Repentance, for ſo

What Repentance is.

ſhould worldlings repent: euery pant for ſin is not repentance, ſo ſhould *Pharaoh* repent: all weeping and lamenting is not repentance, ſo ſhould *Eſau*, *Iudas*, and *Cain* repent: euery little humbling of our ſoules is not repentance, for ſo ſhould *Ahab* repent: all good words and good purpoſes is not repentance, for ſo ſhould euery ſicke man repent: euery cry to God for mercy is not repentance, for ſo ſhould euery foole repent.

Many are deceiued in repentance.

Hereby it may appeare what Repentance is, as alſo how many are deceiued in repentance; and therefore that wee may the better try our repentance, let vs know that repentance is when a man turnes to God, and brings forth fruits worthy of amendment of life.

How to try our repentance.

This turning to God hath two parts; the firſt is, a purpoſe of heart and reſolution neuer to ſinne any more, but to lead a new life: the ſecond is, an holy indeauour and labour in a mans life and conuerſation to purifie and cleanſe himſelfe from ſinne: for a man muſt be renewed, and come to an vtter diſliking of his owne ſinne, before hee will turne

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from them and leaue them.

By this it may appeare that there is one manner of sinning in the godly, and another in the vngodly, though they fall both into one sinne.

A wicked man when he sinneth, in his heart he giueth full consent to the sinne, but the godly, though they fall into the same sinne with the wicked, yet they neuer giue full consent: for they are in their wils, mindes and affections, partly regenerate, and partly vnregenerate, and therefore their wils doe partly will and partly abhorre that which is euill, according to that of *Paul, Rom.* 7.22. And that the godly man neuer giueth full consent to sinne, it is euident by three tokens.

The difference betweene the godly and wicked in one and the same sinne.

First, before he come to doe the sinne, he hath no purpose or desire to doe it, but his purpose and desire is to doe the will of God, contrary to that sinne. Secondly, in the act or doing of the sinne, his heart riseth against it, yet by the force of temptation, and by the mighty violence of the flesh he is exhaled on, and pulled to doe wickednesse. Thirdly, after hee

Three tokens manifesting this difference.

he hath ſinned, he is ſore diſpleaſed with himſelfe for it, and truely repenteth.

A manifeſt example hereof we haue in *Peter* and *Iudas*: *Peter* before the denying of his Maſter, had no purpoſe ſo to doe, but rather to die in his cauſe: in the act he had a ſtriuing with himſelfe, as appeares by this, that firſt he anſwered faintly; *I know not what thou ſayeſt*: and yet after, when the aſſaults of Satan more preuayled, hee fell to ſwearing, curſing, and banning: after his fall, hee repented and wept bitterly for it. All was contrary in *Iudas*, who went with a full intent to betray his Maſter, for the diuel made him yeeld and fully conſent to do it, hauing long tempted him vnto it, and entred into him: afterwards when Chriſt was betrayed, *Iudas* was not ſorrowfull for his ſinne with godly ſorrow, but in a deſpayre of mercy hung himſelfe.

Seauen ſignes of true Repentance.

Although this which hath been ſaid may be ſufficient to proue our Repentance whether true or falſe, good or bad: yet to make it more apparant, conſider ſeauen ſpeciall ſignes, ſet downe by the Apoſtle, 1 *Cor.* 7. 11. The firſt is, Care;

The firſt is Care.

Euery

Euery one that hath a godly sorrow, and true repentance, is not sloathfull, but diligent; not careleſſe, but careful to auoid all ſinne, as well as any one: as alſo he is moſt carefull to doe that which is good, not for feare, but for loue; not becauſe man, but becauſe God commandeth.

The ſecond is a clearing of our ſelues, that is to ſay, when a man hath the feeling of ſinne and ſhunneth it, and Satan accuſing him, he cannot abide and beare that accuſation, but is diſquieted till he haue gotten pardon of his ſinne, with as much earneſtneſſe as for the moſt weightieſt thing in the world, confeſſing the action and inditement, and deſiring the pardon of it, by which hee may be able to anſwere his accuſers. The ſecond is a clearing of our ſelues.

The third is Indignation, making men angry againſt thoſe ſinnes which before they liked: yea, to be out of patience with themſelues, that they were ſuch wretches, and ſo careleſſe to be ouertaken with them, and to take on, as it were with themſelues, that they haue ſlipped into ſuch ſin: for true godly ſorrow doth euer bring ſuch Indignation. The third is Indignation.

The

The fourth is Feare.

The fourth is Feare, that is, an affection fearing ſinne, becauſe it is ſinne, fearing to offend God, becauſe of his mercy & goodneſſe, and benefits receiued, not flying or parting from God, but drawing nearer vnto him when they haue offended him.

The fift is Deſire.

The fift is Deſire, which is a feruent affection to God and his word, & to ſpirituall and heauenly things. This is manifeſt in the example of the Iaylor, who after he was ſmitten with ſorrow & true repentance, came with this note to *Paul*, ſaying, *What ſhall I doe to be ſaued?*

The ſixt is Zeale.

The ſixt is Zeale, which maketh men zealous for God and his worſhip, zealous of piety and good workes, not to doe them careleſly and negligently, but it maketh them doe (though with great labour and coſt, yea, danger & hazard) thoſe things which they ſee they ought to doe.

The ſeauenth is Reuenge.

The ſeauenth is Reuenge, that is, the penitent man is ſo offended with the ſin he hath committed, that he will be reuenged of himſelfe for it, as for example; if he haue offended in gluttony, he will

reuenge

reuenge himselfe by fasting two or three daies after; if he haue offended in whordome he will be reuenged of his lust by bewailing of them euer after: and so of other sinnes. By these it may appeare what true repentance is.

In whomsoeuer true Repentance is thus found, it euer proceedeth from a true and iustifying faith: for none can repent or practise this dutie of Repentance, but those who haue Faith and Grace: without faith it is impossible to please God. I will therefore first declare what faith is: Secondly, the tryall of Faith: Thirdly, the fruits of Faith: and lastly, how Faith is kept.

What faith is.

Faith is a wonderfull grace of Gods Spirit, whereby the elect doe apprehend and apply Christ and all his benefits vnto themselues particularly.

Try it two wayes.

To make tryall in our selues whether our faith be true and sound, or not: This will appeare two wayes: first, by the beginning and degrees of the workes of the Spirit, which goe before a true and liuely Faith, which be three: first, a true sight of our sinne, with an apprehension of

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of the wrath of God for the ſame. Secondly, a true ſorrow and griefe of heart for offending God by theſe our ſinnes: and laſtly, an hungring and thirſting after the mercy and grace of GOD in Chriſt, aboue all worldly things: where theſe things are, there is grace; but where theſe things are wanting, there is no true faith, but preſumption.

2 Secondly, faith will appeare by the worke of loue; for in loue wil faith bring forth all the duties of the Morall Law, both to God and man; for faith worketh by loue, & loue is the fulfilling of the law.

A further tryall. Further, for the tryall of our Faith, Chriſt tels vs, that the more we are diſtracted with worldly cares, the leſſe is our beliefe in God; for diſtruſtfull care comes from vnbeliefe in Gods prouidence, and the leſſe wee truſt in God for temporall things, the leſſe doe we beleeue eternall mercies, for the ſame faith layes hold on both; but if we can truly depend vpon God for temporall bleſſings, in the ſober vſe of lawfull meanes, then we ſhall relye vpon his mercy for the ſaluation of our ſoules.

This

This tryall is not made in prosperity: for when God sends abundance, euery one will trust in him; but when want comes, then is tryall of thy faith: if then thou relye on God, though meanes faile, thy faith is strong, but if thy heart be oppresst with sorrow and feare, and thou make no conscience of vnlawfull means, then suspect thy selfe, thy faith is none at all; for the iust shall liue by faith.

The tryall of our faith is not made in the time of prosperitie.

Thus much of Faith, and the tryall thereof: now follow the fruits and benefits thereof. By meanes of this speciall faith the Elect are truely ioyned vnto Christ, and haue a heauenly communion with him, and therefore doe in some measure feele his holy spirit mouing and stirring in them.

Our vnion with Christ.

Three especiall benefits had by our vnion with Christ.

The Elect being thus ioyned to Christ, there ariseth three wonderfull benefits from it: Iustification, Adoption, and Sanctification.

What Iustification is.

Iustification is, when the Elect being in themselues rebellious sinners, and Gods owne enemies, yet by Christ they are accepted of the Lord, as perfectly pure, and righteous before him.

From Iustification ariseth diuers benefits, both outward & inward.

From

From true Iuſtification proceedeth many other benefits: the firſt is Reconciliation, by which a man iuſtified is perfectly reconciled to God, becauſe his ſin is done away, and he is perfectly arrayed with the righteouſneſſe of Chriſt: the ſecond is, that afflictions to the faithfull are no puniſhments for ſinne, but onely fatherly and louing chaſtiſements: for the guilt and puniſhment of ſinne was borne in Chriſt. Now therefore if a Chriſtian be afflicted, it is no puniſhment; for then ſhould God puniſh one fault twice, once in Chriſt, and the ſecond time vpon the Chriſtian; which thing doth not agree with Gods iuſtice; the third is, that the man iuſtified doth merit & deſerue at Gods hands the kingdome of heauen; for being made perfectly righteous in CHRIST, and by his righteouſneſſe, he muſt needs merit eternall life, in and by the merits of Chriſt.

1 Reconciliation.

2 Afflictions are not puniſhments for ſinne, but fatherly chaſtiſements.

Inward benefits proceeding from Iuſtification; are thoſe which are inwardly felt in the heart, and ſerue for the better aſſurance of Iuſtification; and they are chiefly foure.

The

The firſt is, peace of conſcience, ariſing from this perſwaſion, that his ſinnes are freely pardoned, and the wrath of God fully appeaſed by the merit & ſuffering of Chriſt Ieſus, by a liuely faith applyed. 1 Peace of conſcience

The ſecond is, entrance into Gods fauour, and a perſeuerance in it, which is indeed a wonderfull benefit, when a man that is freely pardoned and iuſtified in Chriſt, doth boldly approach to Gods preſence, and they are ready to aske and ſue, and alſo to obtaine any benefit that is their good. 2 Entrance with boldneſſe into Gods preſence.

The third is, a ſpirituall ioy in their heart, euen then when they are afflicted, becauſe they looke certainly to obtaine the Kingdome of heauen. 3 A ſpirituall ioy in the heart.

The fourth is, that the loue of God is ſhed in the hearts of the faithfull by the holy Ghoſt, that is, that the holy Ghoſt doth make the faithfull very euidently feele the loue of God towards them, and doth, as it were, fill their hearts with it. 4 Feeling of Gods loue.

In whomſoeuer theſe ſingular benefits are thus to be found, there is euer to be found aſſuredly that the ſpirit of God dwelleth in them, and that the ſpirit The graces of God & his Spirit are not ſeuered.

of God dwelleth in them, it imports not only a familiar presence but also a continuance thereof: hee dwels not for a moneth, as a guest for a night, but for euer: how euer by temporal distractions he humble vs, yet shall he neuer depart from that soule which once hee hath sanctified to be his owne habitation: and this comfort is confirmed to vs by three sure arguments.

3 Arguments to proue that the regenerate are sure of perseuerance. First, from the nature of God, that begets vs. The second, from the nature of the thing begotten. The third, from the nature of

The first is taken from the nature of God: *He is faithfull* (saith the Apostle) *by whom we are called to the fellowship of his Sonne, who will conserue vs to the end.* And againe, saith he, *I am perswaded that he which hath begun this good worke in you, will performe it, vntill the day of Christ.*

The second argument is taken from the nature of that life which Christ communicateth to his members, it is no more subiect to death: wee know that Christ rayſed from the dead, dyes no more. This life is communicated to vs; for it is not we that liue, but Christ that liues in vs.

The third is taken from the nature of the seed whereof we are begotten: for

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as the ſeed is, ſo is the life that comes of it: now the ſeede, ſaith the Apoſtle, is immortall; *We are borne anew, not of mortall ſeed, but immortall*; our life therefore is immortall.

the ſeede whereof we are begotten.

As the firſt greateſt queſtion in religion is concerning the Sauiour of the world, *Mat.* 11. 3. ſo the ſecond is concerning them who are to be ſaued: if the iudgement be referred to man, euery man accounts himſelfe a Chriſtian; if iudgement be ſought for from the Lord, hee giues an anſwere to all; *If any man haue not the ſpirit of Chriſt, the ſame is not his.*

The ſecond main queſtion in religion is, who are Chriſtians.

Hereby euery Chriſtian may haue a notable rule how to try his owne eſtate: for to deſtroy the pride of al their glory, (with one word) who eſteeme ſomwhat better of themſelues for the priuiledge of their eſtate, when they excell others. Here it is ſaid, *Rom.* 8. 9. *If any man*, hee ſpeaks without exception; be what thou wilt beſide, neuer ſo noble, neuer ſo rich, neuer ſo learned, if thou haſt not the ſpirit of Chriſt, thou art none of his.

A ſoueraigne rule whereby Chriſtians of all ſorts muſt be tryed.

Againe, we ſee that Chriſt and his ſpirit

cannot be ſundred: let no man ſay hee hath Chriſt, except he hath the Spirit of Chriſt: as he is not a man who hath not a ſoule, ſo he is not a Chriſtian who hath not the ſpirit of Chriſt, *Iohn* 4. 13. And as Chriſt and his Spirit cannot be ſundred, ſo cannot the ſpirit be ſundred from the fruits of the Spirit. Now the fruits of the Spirit are Loue, Ioy, peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekneſſe, Temperance: If the Spirit of Chriſt dwell in vs, and if we liue in the ſpirit, let vs walke in the ſpirit. And this may be a conuiction to carnall profeſſors, that while they ſay the Spirit of Chriſt is in them, they declare none of his fruits in their liues & conuerſations.

The operations of the ſpirit are twofold.

I Externall, common to all men.

We are to know that the operations of the ſpirit are twofold; the one is generall, and the common operation which hee hath in the wicked; for hee illuminates euery one that commeth into the world: that *Caiaphas* and *Saul* can propheſie, and *Iudas* can preach, it is from him; this way he worketh in the wicked, not for any good to them, but for aduancement of his owne worke: the other kinde

kinde of the holy Ghosts operation is speciall & proper to the godly, by which he doth not only illuminate their minds but proceedes also to their hearts, and workes this three-fold effect in it, Sanctification, Intercession and Consolation.

2 Internall, proper to the godly.

First, he is vnto them a spirit of Sanctification, renewing their hearts by his effectuall grace: he first rebukes them of sinne, awakes their consciences by the sight thereof, and giues them a sense of that wrath which sinne hath deserued; whereof arises heauines of heart, sadnes in their countenance, lamentation in their speech, and such an alteration in their whole behauiour, that their former pleasure becomes painfull vnto them, and others who knew them before, wonder to see such a change in them.

3 Effects wrought by the speciall operation of the Spirit in the godly.

1 Sanctification.

From this he leads them to a sight of Gods mercy in Christ, he inflames their hearts with an hunger and thirst for that mercy, and worketh in their hearts such a loue of righteousnesse, and hatred of sinne, that now they become more afraid of the occasions of sinne, then they were before of sinne it selfe:

This resistance of sinne, and care to auoid the occasions of sin, are vndoubted testimonies that Christ dwels in vs.

This is the first operation of the spirit, but it is not all, he proceeds further by degrees: for the kingdome of God is, as if a man should cast seed into the earth, which growes vp he cannot tell how: first, it sends forth the blade; secondly, the eares, & then the corne: so proceeds the kingdom of God in man by degrees.

2 Intercession. In the second place, the holy spirit becomes a spirit of Intercession. So long as wee are bound with the cord of our transgressions, we cannot pray, but when he looseth vs from our sins, he openeth our mouth to God, hee teacheth vs to pray, not onely with sighes and sobs which cannot be expressed, but also puts words in our mouthes such as we our selues who speake them, are not able to repeate them againe.

3 Consolation. And thirdly, he becomes vnto them the spirit of Consolation. If he be vnto thee a Sanctifier and intercessor, he shal not faile at last to be thy comforter: if at first, after thou hast sent vp supplications thou

thou finde not his consolation descending vpon thee, be not discouraged, but be more humbled, for our sins shorten his arme, & our hardnes of heart holds out his comforts: wee must fall downe with *Mary*, and lye still washing the feet of Christ with our teares, before he takes vs vp in his armes to kisse vs: and if we finde these effects of his grace going before the humiliation of the heart, & the grace of prayer, we must be out of doubt that this consolation shall follow after.

That Christian who hath Gods Spirit, knowes he hath him.

By this it is euident, that he that hath the spirit of Iesus, knowes that he hath him. And herein consisteth the chiefe glory of a Christian, that he hath such a guest to abide with him for euer, whereby vnspeakable benefits are vouchsafed vnto him.

It is the glory of a Christian that Christ dwels in him.

The benefits that come by Christs dwelling in vs.

First, where this holy spirit comes to dwell, he repaires the lodging: man by Nature being like to a ruinated palace, is restored by the Grace of Christ: as to the soule the Lord stirres vp new lights in the minde, restores life to the heart, communicates holinesse to the affections, so that whereas before the soule

1 Repaires the lodge.

was an habitation for vncleane Spirits, that is, defiled with all sorts of vile and vncleane affections, the Lord Iesus hath sanctified it to be a holy habitation to himselfe: the body is repayred, partly when the members thereof are made weapons of righteousnes in this life, and partly in deliuering them from mortalitie, which shall be done in the resurrection. Again, by his dwelling in vs, we haue the benefit of prouision: he will neuer suffer vs to want any thing that shall be good for vs, he is not burthenable, after the manner of earthly Kings, but his reward is with him.

2 Prouides all necessaries.

3 Three speciall comforts by Christs dwelling in vs.

Wee may further consider those excellent benefits that we haue by the Spirit of Christ dwelling in vs: first, he giueth life to the soule, and makes it to liue the life of Christ, *Galath.* 2. 20. secondly, when soule and body are sundred by death, hee leads the soule to liue with him in glory: and thirdly, hee casts not off the care of the body, but saueth the very dust and ashes thereof till the day of resurrection. O what a kindnesse is it that the Lord will honour the

the dead bodies of his children!

Surely there was neuer a houſe ſo well paid for in the world. O how happy is he who hath ſuch a gueſt to dwel with him! What recompence haſt thou to looke for? he dwels with thee on earth, thou ſhalt dwell with him in heauen; he a few yeares with thee, thou with him for euer.

The ſecond maine benefit ariſing from our vnion with Chriſt, is Adoption, whereby they which are iuſtified are alſo accounted of God as his owne children.

The ſecond main benefit, is Adoption.

From Adoption proceeds many other benefits: firſt, the elect childe of God is hereby made a brother of Chriſt: ſecondly, he is a King, and the kingdome of heauen is his inheritance: thirdly, he is Lord ouer all creatures ſaue Angels: fourthly, the holy Angels miniſter vnto him for his good: fiftly, all things, yea, grieuous afflictions, & ſin it ſelfe, turne to his good, though in it owne nature it be neuer ſo hurtfull: and laſtly, being thus adopted, he may looke for comfort at Gods hands anſwerable to the meaſure of his afflictions, as God hath promiſed.

From Adoption proceedes many benefits.

The inward aſſurance of Adoption is

The assurance of adoption by two notes.

is by two witnesses: the first is, our Spirit, which being often feeble and faint, God hath giuen vs of his owne Spirit to be a fellow-witnesse with our spirit: this testimony of the holy Ghost is best discerned in the time of triall, and at the houre of death, which a reprobate cannot haue at all: though indeed a man flattering himselfe, and the Diuell imitating the Spirit of God, doth vsually perswade carnall men and hypocrites that they shall be saued. But that diuellish illusion, and the testimony of the Spirit may be discerned by two notes.

The first is feruent prayer.

The first is, feruent and hearty prayer to God in the name of Christ; for the same spirit that testifieth vnto vs, that we are the adopted children of God, doth also make vs cry, that is, feruently, with sighes and groanes, pray to God: now this feruent prayer can the Diuell giue to no Hypocrite, for it is the speciall worke of the Spirit of God.

The second is a Filial loue.

The second is, they which haue this speciall testimonie, haue also in their hearts the same affections to God which children haue to their fathers; namely,

Loue,

Loue, Feare, Reuerence, Obedience, Thankfulneſſe, and the like: for they call not vpon GOD as vpon a terrible Iudge, but they cry *Abba*, that is, father: and theſe Affections they haue not whom Sathan deludeth with a fantaſticall imagination of their ſaluation.

Sanctification, the third main benefit.

The third maine benefit is inward ſanctification, by which a Chriſtian in his minde, in his will, and in his affections, is freed from the bondage of ſinne and Sathan, and is by little and little inabled by the ſpirit of Chriſt to diſcern & approue that which is good, and to walke in it.

Sanctification of the minde.

Now this Sanctification is through the whole man, in the ſpirit, ſoule, and minde. The Sanctification of the minde is the inlightening of it with the true knowledge of Gods word: it is of two ſorts, eyther ſpirituall vnderſtanding, or ſpirituall wiſedome.

The difference betweene ſpirituall vnderſtanding, and ſpirituall wiſedome.

Spirituall vnderſtanding is a generall conceiuing of euery thing that is to be done or not done, out of Gods word.

Spirituall wiſedome is a ſpeciall grace of Gods ſpirit, peculiar only to the elect, wherby a man is able to vnderſtand out of

of Gods word, what is to be done or not to be done in any particular thing or action, according to the circumstances of the person, time, or place: the principall point of this wisedome is to determine of true happinesse, wherevnto the whole life of man ought to be directed: which happinesse is the loue and fauour of God in Christ.

How to get true Wisedome.

What the Feare of God is.

How to obtaine it.

To obtaine this heauenly wisedome we must be carefull of these two things: first, to get the feare of GOD into our hearts: which is a reuerent awe of the heart towards GOD, whereby a man is fearefull to offend, and carefull to please God in all things: and this we shall get if we receiue the word of God with reuerence, and apply it to our owne soules when wee heare it, trembling thereat when it toucheth our consciences, and humbly submitting our selues vnto it, without raging or repining: secondly, we must close vp the eyes of our minds, that is, wee must deny our owne wisedome, and suffer our selues in all things to be ouer-ruled and ordered by the written Word of God.

To

To walke in the course of our liues by this heauenly wisedome, wee must in euery good action obserue these foure Rules: first, the thing we doe must be iust: secondly, the meanes of effecting it must also be iust: thirdly, we must keepe our selues therein within the limits and compasse of our calling: fourthly, wee must doe the thing with an honest and vpright heart, and for this purpose wee must alwayes heare the word of God, to tell vs what is iust. How to walk wisely.

The sanctification of the Memory is, when it can both keepe and remember that which is good & agreeable to Gods will, whereas naturally it best remembers lewdnesse, wickednes, and vanity. Sanctification of the Memory.

Sanctification of the Conscience may bo discerned by this, that it checkes for the least sins, before actuall repentance be performed, & likewise approues our vpright walking in the whole course of our life; it procures peace with God and with man, so far as it is profitable & expedient, and breeds contentment in the life; in all occations it procures chearefulnes in the countenance, and readines in Sanctification of the Conscience.

in all our businesse it makes vs couragious in the truth, and willing to defend the same, it makes vs victorious in troubles, and ready to yeeld vp our liues into the hands of God.

Sanctification of the Will.

Sanctification of the Will is discerned hereby, that it is so far forth freed from sin, that it can will and chuse that which is good and acceptable to God, and resist that which is euill: it is further perceiued by our chearefulnesse in well doing, not by compulsion, but of a willing minde, by resisting as well the occasions as sinne it selfe, and by yeelding to sinne with griefe, rising by Repentance out of the same.

Sanctification of the Affections.

Sanctification of the Affections is known by this, that they are moued and inclined to that which is good, to embrace it, and in that we can more ioy or grieue for spirituall causes then carnall; that they tend to the crucifying of the flesh, and building forward of the new man, and are not commonly affected and stirred with that which is euill, vnlesse it be to eschew it.

Amongst these sanctified affections, foure

foure especially are to be marked: first, Zeale of Gods glory, by which a Christian is thus affected, that rather then God should lose his glory, hee could be contented to haue his owne soule damned; as it was with *Moses*, *Exod.* 32.12. and also *Paul*.

Of our sanctified affections especially foure to be marked.

1 Zeale of Gods glory.

The second is, the feare of God; without it a man cannot be wise. It is the first step to wisedome. In this feare of God there be two parts: the first is, a perswasion of heart that wee are in Gods presence: the second is, that being in Gods presence, we stand in awe of him, which is when a man takes heed to his wayes, lest he offend God.

2 Feare of God.

The third is, the hatred of sinne, because it is sinne, and especially of a mans owne corruptions, wherewith a Christian is so turmoyled, that in regard of them, and for no other cause, he desireth to be out of this most miserable world, that he may leaue to displease God,

3 Hatred of sinne.

The fourth is, ioy of heart, in consideration of the neareneſſe of the terrible day of Iudgement and second comming of Christ; in regard whereof they shal lift

4 Reioycing at the day of Iudgement.

vp

vp their heads, because the full accomplishment of their redemption is at hand.

Sanctification of the Body.

The sanctification of the body is, when all the members of it are carefully kept and preserued from being meanes to execute any sinne, and are made the instruments of righteousnesse: for euery member is to be kept pure and holy.

How to keepe faith.

To maintaine and keepe a true and iustifying Faith (by which we are vnited to Christ, and thereby enioy all blessings) is to maintaine true religion, both in life and death: and for this end these rules must be remembred.

1 First, we must haue in our hearts sincere loue to God, in Christ, to his church

2 and true religion: secondly, we must not only know and beleeue that Christ died for our sinnes, and rose againe for our iustification, but we must labour to feele the power and efficacie of his death killing sin in vs, and the vertue of his resurrection raising vs vp to newnesse of life:

3 thirdly, we must not content our selues, to know and professe that God is mercifull, but withall, we must take obseruation of his louing fauour towards vs particularly,

ticularly, adding one obſeruation to another, ſo our hearts may be grounded in the loue of God.

Becauſe there is nothing that doth more euidently diſtinguiſh between the regenerate and vnregenerate man, then ſuch fruits as each of them doe vſually bring forth in their liues and conuerſations, I will therefore ſhew the vertues of the one, & the vices of the other, with their ſeuerall deſcriptions; whereby euery man may perceiue in what eſtate he ſtands; whether the childe of God, or the childe of the Diuell, whether in the ſtate of Grace, or in the ſtate of nature.

The graces of Gods Spirit euer in ſome meaſure appearing in the childe of God effectually called, iuſtified and ſanctified, are Loue, Mercy, Meekneſſe, Patience, Humility, Long-ſuffering, Peace.

Loue is properly an affection of the heart, which bindes vs to loue God becauſe he hath loued vs, and to doe vnto men as wee would be done vnto: Or whereby one man is well pleaſed with another. Now our loue to God muſt appeare by the effects thereof. What loue is.

The first property of Loue, it longs to obtaine that which is beloued.

First, it is the nature of Loue, that i earnestly desires and seekes to obtaine that which is beloued: hereby thou shalt know whether thy affection of loue be ordered by Christ, or remaine as yet disordered by Sathan.

The affection which Christ hath sanctified will follow vpward, seeke to be there where he is: so carnall loue wil carry miserable man, captiued, to the bottomlesse pit of hell: but holy loue being as a spark of heauenly fire, kindled in our hearts by the holy Ghost, ascends continually toward God, from whom it came, not suffering vs to rest till we enioy it.

The second effect is Obedience.

The second tryall of our loue is Obedience, and an holy care in all our callings to serue and honour the Lord.

The third effect is Bountifulnesse.

The third tryall of loue is Bountifulnes: experience proues that euery louer bestoweth bountifully on that which he loueth.

The fourth tryall of loue is readinesse to suffer affliction for the cause of God.

For the farther tryall of our loue, let vs consider what our Sauiour CHRIST saith, *Mat* 5. 44. *I say vnto you, loue your enemies;*

enemies; bleſſe them that curſe you; doe good to them that hate you, and pray for them that hurt and perſecute you.

The loue here commended, comprehendeth theſe two things: firſt, to be louingly affected in heart towards an enemy: ſecondly, to be louingly affected in ſpeech and action. For the firſt, loue in heart comprehendeth all good affections that one man beareth to another, as mercy, compaſſion, meekeneſſe, and deſire to doe him good; for the ſecond; it is ſet out vnto vs in three branches: firſt, *bleſſe them that curſe you*; where is commended all good ſpeech, both vnto, and of our enemies: ſecondly, *doe good to them that hate you*; where is preſcribed all louing vſage in action, by affording all the helpe and comfort wee can: thirdly, *pray for them that perſecute you*; that is, for their good eſtate in this life, ſo farre forth as it ſerueth for Gods glory, and for their conuerſion, and ſaluation in the world to come.

How to loue our enemies.

For the affection of the heart, take Chriſts example, who ſo loued his enemies, that he ſhed his owne heart bloud

Examples of Loue.

for their ſaluation. For loue in courteous ſpeech, ſee *Dauids* practiſe towards *Saul*, his profeſſed enemy, 1 *Sam.* 24. 7. and *Cha.* 26. 9. 10. For doing good in action, read *Exod.* 23. 4. 5. *If thou meete thine enemies Oxe or his Aſſe going aſtray, thou ſhalt bring him home againe.* And *Pro.* 25. 21. *If thine enemy be hungry, giue him bread to eate; if he be thirſty, giue him drinke.* See the practiſe hereof in *Eliſha*, when God deliuered them into his hands that did ſeeke his life, he brought them to Samaria, and when the King of Iſraell would haue ſlaine them, he forbad him, nay, he cauſed the king to refreſh them with water and bread, and ſo ſent them away to their owne Maſter. For praying for our enemies, wee haue the Example of our Sauiour, the Prophets, & *Stephen*, who prayed for them that put him to death.

In *Dauid.*

In *Eliſha*, 2 Kings 6. 14. 19. 21.

In *Chriſt.*

In *Stephen.*

What Mercy is.

Mercy is an holy compaſſion of the heart, wherby one man is moued to help another in his miſery: firſt, I cal it a compaſſion of heart, becauſe it makes one man to put on the perſon of another, & to be grieued for the miſery of another, as if it were his own: ſecondly, it is called

The effects.

the

the bowels of compaſſion, becauſe when a mans heart is touched therewith, his very Liuer and intrals doe ſtirre in his body, and are troubled in him: thirdly, this vertue of Mercy moueth the heart to helpe another that is in miſery: for helpe in miſery is a notable fruit of true compaſſion, neither can they be ſeuered; for in the compaſſion of the heart, and in the act of reliefe ſtands true Mercy.

The duties of Mercy are anſwerable to mans miſery. Now mans miſery is either in ſoule or body: the greateſt miſeries of man are in his ſoule, as ignorance, impenitency, and trouble of conſcience. Mans bodily miſeries are ſicknes, thirſt, nakednesſe, and ſuch like: and to theſe the workes of Mercy are anſwerable: Mercy towards the ſoule, is when a man is carefull for the ſaluation of another, vſing meanes to bring a man from ſpirituall darkeneſſe vnto light, from the power of Sathan to God, from the eſtate of ſinne, and danger of Hell-fire, to the ſtate of grace in true faith & repentance, and to eternall life: & looke how far the ſoule is more excellent then the body, The duties of Mercy.

so farre doth this worke exceede any worke of Mercy that concernes the body: Mercy towards the body is called almes or reliefe, whereby a mans outward necessitie, for food, rayment, or such like, is supplyed.

Who is a mercifull man.

Hereby it may appeare who is a mercifull man: namely, such a one as hath his heart touched with compassion towards the misery of another, and thereby is moued to helpe and relieue him in soule and body, according to his estate: and such a man is blessed by the testimony of Christ himselfe, howsoeuer in the world he may be despised.

Motiues to Mercy.

To moue vs to this duty, let vs marke these things: first, the state of the mercifull is here pronounced blessed of Christ: secondly, mercy is a gift of the Spirit, and the grace of Gods Elect, which alwayes accompanieth the happy estate of those that be in Christ: thirdly, hereby wee become like vnto God our heauenly Father: fourthly, hereby wee are made instruments of Gods mercy to them that be in misery.

For the furtherance of vs in this so excellent

cellent a duty, we must obserue certaine Rules. First, wee must exercise three of our Senses; Seeing, Hearing, and Feeling, in other mens miseries. For Seeing, *Deut.* 15.9. we must be very wary it grieue vs not to looke vpon our poore Brother, but we must see and behold his misery & distresse, whether it be in soule or body; this is the Lords practise, *Exod.* 3.7.9 Secondly, if wee cannot come to see a mans misery, then we must be content to heare of it, and giue heed & credit to the true reports that others make thereof to vs; this was the practise of *Nehemiah*, *Neh.* 1.3.4 and *Ch.* 2.5. Thirdly, for Feeling, if the Lord shall afflict our bodies with sicknes, or our soules with temptations, wee must be willing to suffer the same patiently, that thereby we may be fitted to take more compassion vpon others in like case, and to comfort them the better; thus did *Paul* and *Timothy*.

Rules for the exercise of Mercy. 1 Rule.

Secondly, we must make our particular callings wherein we liue, the Instruments of mercy, and in doing the duties thereof shew forth compassion toward others: first, the Magistrate must rule and

2 Rule.

gouerne in mercy; ſecondly, the Miniſter muſt preach in mercy; thirdly, euery priuate man muſt make the duties of his calling, workes of mercy; the rich man muſt know himſelfe to be, not a Lord, but a Steward of Gods bleſſings, and therefore muſt imploy the ſame in mercy, by giuing & lending vnto the poore freely, as God ſhall miniſter vnto him iuſt occaſion. The Tradeſman muſt buy and ſell in mercy, dealing iuſtly with the rich, and ſhewing liberality to the poore. The Maſter muſt thus in mercy vſe the labour of his Seruant; and the Seruant thus in mercy doe ſeruice to his Maſter, for conſcience towards God; and happy were it with all eſtates, if this rule of Mercy were obſerued; the want whereof is the bane of all ſocieties.

3 Rule. Thirdly, for the more chearfull practiſe of mercy, wee muſt lay aſide ſome part of our goods for the reliefe of them that be in miſery: Many are giuen to great exceſſe in fare, and attire, but they may doe well to abate ſomwhat thereof to beſtow it on the poore: for hereby will the reſt be ſanctified to their more

free

free and comfortable vse. Nay in case of necessitie, wee ought to sequester some part of our necessaries, for the refreshing of the poore; so did the Church of *Macedonia* giue aboue their power for the reliefe of the afflicted brethren, 2 *Cor* 8.2.

What Meeknesse is.

Meekenesse is a gift of Gods Spirit, whereby a man doth moderate his affections of anger, and bridle in himselfe impatience, hatred & desire of reuenge: It is a vertue, whereby a man is gentle in behauiour towards all persons, both good and bad, it makes a man with patience and a quiet heart to beare Gods iudgements, and to put vp iniuries, and to beare wrongs, when occasion of reuenge is giuen him.

The effects thereof.

Wherein Meeknesse must be shewed.

Meekenesse is not to be shewed in the matters of God, when his glory is impeched: for therein we must haue zeale as hot as fire: but in the wrongs and iniuries that concerne our selues. *Moses* was the meekest man on earth in his time, *Num.* 12.3.5. and yet when the Israelites had made a golden Calfe, *Exod.* 32.19. in zeale of Gods glory, hee brake the two tables of stone, and put to sword the same

same day two thousand men that had so dishonoured God; the like wee see in *David*, *Psal.* 119.139. and in our Sauiour Christ, *Mat*, 21.12.

The cause of Meekenesse. The ground or cause of Meeknesse is affliction and pouerty of Spirit; for, hardly can hee be meeke and patient in spirit, that hath not beene acquainted with the crosse.

Motiues to Meeknesse. To induce vs vnto this vertue, let vs first consider Christs precept and example, bidding vs to learne of him, for he is meeke and lowly: againe, consider Gods own dealing with vs; wedaily wrong him with our offences, & yet he beares with vs: lastly, the fruition and practise of this grace hath the promise of blessednes belonging to it, and therefore as we would be happy, so we must get into our hearts the spirit of meeknesse, and expresse the vertue and power thereof in our liues.

What Patience is. Patience is a voluntary and continuall suffering for the loue of vertue and honesty, and therfore whatsoeuer hapneth a wise man, by this vertue he is prepared to digest & turne it to the best. Or otherwise it is a grace of the Spirit, flowing from

from grace and hope, whereby we ſo ſuffer things that are euill, that wee forſake not thoſe things that are good, by which we may attaine to thoſe that are better.

Amongſt all the graces of Gods Spirit, this praiſe may be giuen to patience, that it is the keeper of the reſt; if our patience be not firſt broken, we cannot be induced to the committing of any ſinne: ſinfull concupiſcence proceedes from the impatiency of continence; couetouſneſſe, from this, that we are impatient of our ſober eſtate.

Without Patience no grace can be preſerued.

It is the will of God, that through manifold afflictions wee ſhould enter into the kingdome of heauen: and therefore when any croſſe befals vs, walking in our lawful calling, we muſt endeuour to ſubiect our ſelues patiently to the will of God. In proſperity wee are chearefull and thankful, but when affliction comes our nature will repine. O remember, wee ſay in all eſtates; *Thy will be done*: and therefore in the moſt bitter croſſes that can befall vs, we muſt labour to ſay with *Iob*: *The Lord giueth, and the Lord taketh, bleſſed be the name of the Lord.* The practiſe

How to ſuffer patiently vnder the Croſſe.

practise whereof we see in *Dauid*, 2 *Sam.* 16.10.11. touching *Shemei.*

What long-suffering is.

Long-suffering is a vertue, whereby a man doth beare with other mens wants, as morosity and hastinesse, & in bearing yeeldes, for the maintenance of peace: thus dealt *Abraham* with *Lot*, when their herdsmen were at variance, though he were the superiour, both for age and place, yet for peace sake hee put *Lot* to choose the place of his abode, whether on the right hand or left.

Example thereof in *Abraham.*

What Humility is.

Humility is a vertue, whereby one man thinkes better of another than of himselfe: for this makes a man thinke basely of himselfe, in regard of his owne sinnes and corruptions, whereupon he is contented to giue place vnto others, and to yeeld of his owne right, for the maintenance of peace: whenas on the other side, pride causeth men to seeke for more than their due, & so causeth contention.

The effects thereof.

What Peace is.

Peace is a vertue, whereby wee haue vnitie and concord with God, and one with another. Now Peace is two-fold, good or euill. Good Peace is that which standeth with a good conscience and true

A two-fold Peace.

true religion; euill peace is an agreement and concord in euill: as in the praiſe of any ſin, againſt Gods commandements, and is ſuch as cannot ſtand with true religion and good conſcience. The good peace is three-fold: peace with GOD, with our ſelues, and our Chriſtian brethren; this peace hath ſixe heads.

Good peace three-fold.

True peace hath ſixe heads.

Firſt, peace betweene man and God, which is properly called reconciliation whereby God in Chriſt. is at one with man, and man through Chriſt, is at one with God; of which when a man is once perſwaded in his heart, then comes this peace. Secondly, peace with the good Angels, for men being at peace with God, then Angels become Seruants and miniſtring Spirits vnto them. Thirdly, peace with a mans ſelfe, conſiſting of two things: firſt, when the conſcience ſanctified ceaſeth to accuſe, and aſſurance of Gods fauour beginneth to take his part, to excuſe and ſpeake for him before God: ſecondly, when the Will, Affection, and Inclination ſubiect themſelues to the enlightned minde: of which if either be wanting, man is at warre

warre with himselfe, and the peace of God ruleth not in his heart: fourthly, peace of true beleeuers amongst themselues; who before they beleeue, were as Lyons and Cockatrices; but now in the kingdome of Christ haue put off that sauage nature, and become peaceable: fiftly, peace of the faithfull with professed enemies; namely, when they endeauour to haue peace with all men: sixtly, concord of the enemies themselues with the true Church, for often the Lord restraineth the malice of his enemies, and inclines them to peace.

How to get and keepe true peace of conscience.

The way to get and keepe true peace for euer, is this: first, we must call vpon God for the pardon of our sinnes euery day: secondly, we must follow after peace with men in the practise of forgiuenesse and reconciliation, when offences grow; for when wee are at one with GOD and man, wee haue a blessed peace. and hence shall follow peace in our owne hearts, which is that peace which the world cannot giue, which while we retaine, we need not feare any euill, no not death it selfe; for, *if God be with*

with vs, who can be against vs?

There are many other vertues propounded in the Scriptures, which might here be described: but these may be sufficient to declare in whom the Spirit of Christ dwelleth: for where Christ dwelleth by his Spirit, there are euer the fruits of the Spirit perceiued; for the Spirit & the effects therof cannot be sundred: for euery thing bringeth forth that which is of it's owne nature; fire sendeth forth nothing but heat, the fountaine nothing but cleare water, and the like.

Now, that these vertues may the more apparantly shew themselues to be the fruits and effects of the Spirit in the regenerate man: I will therefore set down and describe such vices as commonly shew forth themselues in the wicked, & are the fruits and effects of the vnregenerate: for hereby the childe of GOD renewed by grace, and the vnregenerate remaining in the state of nature, may as easily be distinguished, as white from blacke being laid together.

I will first begin with Pride, because, as one saith, it may wel stand in the fore front,

front, ſith it is a Maſter-diuell, and the very bane of the ſoule.

What Pride is.

Pride is ſaid to be the timpany of the ſoule, becauſe it is a puffing vp of the heart and minde, proceeding from the opinion of ſome good thing in vs more then in others.

Companions of Pride, fiue.

His companions are enuy, anger, impatience, indignation, ſelfe-will, and obſtinacy. Pride is full of Enuy, becauſe the proud man thinketh himſelfe onely the worthieſt, and that euery mans greatnes

1

is a hinderance to his: it is full of anger,

2

ſuppoſing himſelfe neuer ſo wel thought

3

of as he deſerues: full of impatience, in that he will not ſuffer himſelfe to be reproued, but will haue his vices accounted vertues, & lookes to be commended

4

for them: full of indignation, eſteeming euery man vnworthy of any good that befals him, in compariſon of himſelfe:

5

full of obſtinacy, by ſtifly holding his owne opinion, notwithſtanding any proofe alledged to the contrary.

Pride of all other ſins moſt dangerous.

This ſinne of Pride, of all other is the moſt dangerous, becauſe other ſinnes proceede from euill deedes; but

Pride

Pride is to be feared, euen in good and vertuous actions.

Of Pride there are nine branches: Preſumption, Obſtinacie, Hypocriſie, Boaſting, Ingratitude, Contempt, Diſobedience, Ambition and Curioſitie. 9 Branches of Pride.

Pride, if we conſider the cauſe thereof, is momentary and very vncertaine: for if it proceede from Riches, who knowes not, that they may be loſt in a moment? If from Nobility or great birth, it may be ſtained: If from knowledge, it is full of error: If from ſtrength, it may ſoone decay; If from honour, it is but a ceremony; If from beauty, age may wrinkle it; If from good ſucceſſe, time may alter it; If from dainty foode, it may breede ſurfetting, which commonly bringeth death; If from cloathing, what is it but skinnes and wooll, nay, the very excrements of bruit beaſts, and ſtones of the earth? If from health, ſickneſſe may deſtroy it, If from multitude of friends are they not like to water-brookes, that in Summer become dry, and in Winter frozen? If from ſharpneſſe of wit, there is no man liuing but is guilty of folly. How to deteſt Pride.

How to auoid Pride.

The onely and chiefe remedy against Pride, is Humility: for as by Pride wee are banished from the presence of God, so by Humility wee are recalled to him againe; because without Humility, no other vertue whatsoeuer is acceptable in his sight.

2 What Couetousnes is.

The second maine and capitall sinne is Couetousnes, which we may call the dropsie of the Soule, because the couetous man, the more hee hath, the more still he desireth: it is also a kinde of bad motion, whereby the Diuell inticeth vs vnlawfully to withhold our own goods, or vniustly to couet other mens.

Foure sorts of Couetousnesse.

Of this sin there are foure sorts: the

1 first is, to desire that which is another

2 mans, not caring how we get it, by right or wrong: the second is, when we study to get mony, wealth, or fauor by wicked

3 meanes: the third is, when wee will not restore that which we know to be ano-

4 ther mans: the fourth is, when we treasure vp much wealth, and neither vse it our selues, nor imploy it to the benefit and reliefe of others.

This viper hath nine heads, by which

it

it ſnatcheth at the traſh of the world; Fraud, vnquietnes, periury, bribes, Sacriledge, Theft, Vſury, Rapine and Simony.

Conſider that the matter thereof (which is riches) is moſt vile and abiect, or elſe our Sauiour would neuer haue committed the Purſe to *Iudas*; Chriſt choſe not his Apoſtles and beſt-beloued from amongſt Princes, but poore fiſhermen. That no man can ſerue two Maſters, GOD and the World, no more then he can at one time behold heauen and earth. That riches for the moſt part, are gotten with paine, preſerued with feare, and loſt with ſorrow. That the couetous or moſt wealthieſt man, is but as the Mill-wheele, which though it turne all day about, yet at night is found where it was in the morning: ſo howſoeuer we runne about this world for wealth, yet at our death we ſhal be found as poore as we were at our birth. That the couetous men are but as Camels that all day cary the Kings treaſure, and at night are turned into a filthy ſtable, being able to ſhew no ſigne or appearance thereof but their galde backes.

How to deteſt Couetouſnes.

How to auoid Couetouſnes.

The onely remedy againſt couetouſneſſe, is liberality, which is a diſtribution of thoſe good things that are in our poſſeſſion, to the benefit of others: for wee haue nothing which we haue not receiued from God, who hath giuen them for the good of others, and will require an account thereof at our hands.

What Luxury is.

The third capitall ſinne is Luxury, which may be called the Leproſie of the ſoule, and is an inordinate appetite of laſciuious and fleſhly pleaſures.

Sorts and kindes of Luxury.

There are ſixe kindes of this ſinne: the

1 firſt is Fornication, which is an vnlawful ſocietie of one ſingle perſon with another.

2 The ſecond is Rape or Rauiſhment, when a virgin is deflowred, either with her conſent, or againſt her will; for although it be with her conſent, yet it is counted rauiſhment, in reſpect of the haynouſneſſe thereof, by reaſon it violently breakes the liſts of Chaſtitie, and opens a gap many times to further vncleanneſſe.

3 The third is Adultery, when the maried body is defiled: and this is of two ſorts; either ſimple, as when the maried ſinnes with the vnmaried; or double, when

when the married sinnes with the married. The fourth is Incest, when the abuse of fleshly lust is committed by such as are of one kindred, bloud, or affinitie, which sinne makes men of the nature of bruit beasts. The fift is Sodomy, which is of two sorts, when man lusteth after man, or man after beast; this is a crying sinne, calling for vengeance vpon the offenders. The sixt is, excesse of carnall action euen amongst the maried, which although it seeme lawfull, yet it offends God, if it exceede measure or modesty. 4 5 6

There are nine fore-runners of this sin, voluptuous eating, scurrulous talke, a discouered dug, a naked breast, frizled hayre, artificiall painting, costly perfumes, a rowling eye, an vnchast foot. 9 Fore-runners of Luxury.

Consider, that the obiect whereto it tendeth, (which is the corporall fruition of vnchaste persons) is, though candied with a faire out-side, inwardly the receptacle of a vile and corruptible baseneste: that lust is neuer satisfied, but alwayes poore, euen in plenty. How to deteſt Luxury.

That the pleasure thereof is momentany, the punishment eternall, that it desi-

leth the temple of the holy Ghoſt, which is mans body, conſecrated vnto Chriſt by his precious bloud: that it is no ſooner inioyed, but it breeds annoy: that it weakens the powers of the ſoule, and fils the body with many diſeaſes: that it ſhorneth the life, and ſhadoweth good report; that it is a fire whoſe ſubſtance is Gluttony, whoſe flame is pride, whoſe ſparkles are corrupt ſpeeches, whoſe aſhes filthineſſe, and whoſe end is Hell.

How to auoid Luxury.

The beſt remedy againſt Luxury, is Chaſtity, which is of foure ſorts; either of nature, as of ſuch as are born chaſte: or by art, as ſuch as are made chaſte by men; or by prayer and induſtry, as of ſuch as haue made themſelues chaſte for the kingdome of heauen; or by mariage, as of ſuch as liue chaſtely in wedlocke.

4

What Enuy is.

Enuy, the fourth capitall ſinne, may be ſaid to be the canker of the Soule, for that it eates and frets into the inward man, no otherwiſe then ruſt doth into iron. It is a reioycing at another mans hurt, and ſorrowing at his good.

It is two-fold.

It is of two ſorts, good and bad: good Enuy is that, when beholding the perfe-

ctions

ctions of another, we are angry with our own imperfections, and labour seriously to be equall, or at least to imitate the good qualities which we see to flourish more in others then in our selues: this is called Emulation.

1 Good Enuy.

Bad Enuy is, when we grieue that the like good qualities are not in vs, or not as well in vs as in another: and of this there are fiue branches, Detraction, Discord, Murmuring, Hatred, Hurt.

2 Bad Enuy, which hath fiue branches.

Consider that Enuy is the badge and cognisance of the Diuell; for the Diuell is not better knowne then by his enuious dispositon: and therefore such as giue place in their hearts to this vice, are said to be the seruants of the Diuell; if seruants of the Diuell, they are enemies to God, if enemies to God, they become subiect to eternall damnation.

How to detest enuy

Of all other sinnes it is accounted the iustest, for that it taketh vengeance vpon it selfe: for although it euer leuels the dart of mischiefe against others, yet it wounds it selfe, and is to the heart of man, as the worme bred in the tree, to the wood thereof, by whom at last it is

deuoured: but say it were pleasing and plausible in it selfe, yet consider God will be reuenged vpon it, as by the example of *Caine* his enuy towards *Abel*; *Saul*, towards *Dauid*; *Haman* towards *Mordecai*, it is to be loathed and abhorred, but being so that it consumeth the heart, dryeth vp the body, vexeth the minde, and indangereth the soule, what can be thought more detestable?

How to auoid Enuy.

The remedy against Enuy is Charitie or loue, to doe vnto others, as wee would be done vnto.

What Gluttony is.

Gluttony, the fift capitall sin, may be called the deluge or invndation of the soule, because it is a rauenous desire to see and fill the stomacke beyond the rule or bounds of nature: and there are two sorts of it; the first consisteth in greedy, often, and immoderate desire of delicate meates, and variety of dishes: the second is, when in stead of refreshing the body with sufficient moysture, we drowne it in the superfluity of drinking.

Two sorts thereof.

How to detest Gluttony, by eleauen dangerous effects.

Of this sinne there are eleuen dangerous effects. The first is, dulnesse of wit, whereby we are made vnfit for any duty

of good Chriſtians. The ſecond is, impotency, when through Gluttony, our bodies are infected with many diſeaſes. 2

The third is ſcurrility, which is an impudent behauiour of the body, whereby we prouoke men to laugh vs to ſcorne. 3

The fourth is fury, when through this ill diſpoſition of exceſſe, we ſpurn at reaſon & good counſell. 4

The fift is ſuperfluous talke, when through the force of wine, we vomit out diſtractions, curſings and horrible oathes and blaſphemies, filthy, idle & vnchaſte words. 5

The ſixt is drowſineſſe, when wee are fit for nothing but ſleepe. 7

The ſeauenth is beaſtly naſtineſſe, when our ſurcharged ſtomackes bewray our intemperance, by vomiting, belching, & ſtincking of the breath. 8

The eight is luſt; for belly cheare and drunkenneſſe, are the bellowes to concupiſcence. 9

The ninth is, pouerty, when for abuſing of plenty we are plagued, and pinched with penury. 10

The tenth is, the loſſe of credit & eſtimation in the world. 11

The eleuenth and laſt is, the wrath and indignation of God, whom of a merciful and louing Father, we make a righteous and

and punishing Iudge.

8 Circumstances to cause a detestation of it.

Besides the reasons before mentioned, there are eight other Circumstances inducing vs to the detestation of it: First, it hasteneth the dissolution of the body: Secondly, it taketh part with the Flesh in the combat betweene it and the Spirit: Thirdly, it inureth the body to an euill custome: Fourthly, it playes the hypocrite with vs, appearing sweet & pleasant at the first, but in the end it byteth like a Scorpion: Fiftly, it liues continually vnder the curse of God: Sixtly, it destroyeth the sense: Seauenthly, to be subiect to the desire of the belly is a perpetuall slauery: Eightly, because of the Iudgements of God inflicted vpon offenders in this kinde.

How to auoid Gluttony.

To auoid Gluttony, we must imbrace Temperance and Sobriety, which consisteth in chastning and taming the body by fasting and abstinence.

What Wrath is.

The sixt capitall sinne is Wrath, which may be called the frenzie of the Soule, and is defined to be a vehement motion of the heart, tending to reuenge, whereby the bloud boyling exceedingly, sendeth

deth vp hot and burning vapours to the braine, ſo that Reaſon is ſmothered, and the will made obedient to the affections.

Eleuen branches of Wrath.

Of this ſin there are eleauen branches: Malice, Fury, Impatience, Malediction, Blaſphemy, Reproch, Reuenge, Contention, Threatning, Cruelty, and Murther.

How to deteſt wrath.

The meanes whereby we are taught to deteſt Wrath and Anger are theſe: Firſt, the example of bruit beaſts, who though neuer ſo fierce will alwayes ſhew themſelues meeke and gentle to them of the ſame kinde: the Lyon will not hurt the Lyon, nor the Dragon the Dragon. Secondly, in that we are brought forth naked and vnarmed, ſignifies we ought to loathe cruelty. Thirdly, to remember what Chriſt hath done for vs, and to thinke that if wee expect mercy at his hands, wee ought to ſhew mercy to others. Fourthly, ſo long as we continue in wrath all our actions are abhominable to God. Fiftly, the wrathfull man liues in a continuall Purgatory and Hell of conſcience. Laſtly, we muſt not let the Sun goe downe vpon our wrath.

Anger or wrath, is to be auoided two man-

How to auoid wrath or anger.

manner of wayes. First in respect of others. Secondly, in respect of our selues: we shall the sooner auoid the wrath of another man, if either we giue place to his fury, or staying by him, vse milde and gentle speeches.

The best way to auoid Anger in our selues, is Patience, in suffering of euill with a quiet minde, thinking whatsoeuer is laid vpon vs in this life, whether affliction, persecution, or the like, yet nothing can touch our soule, and therefore not to be regarded of vs. Besides, to bridle anger consider the party with whom we are displeased; if it be a stranger, impute it to his ignorance; if a childe, to his folly; if a Master or Father, to his authoritie; if a Wife, to her loue; if a friend to his care; if a brother, to his boldnesse; if a seruant, to his negligence; if a neighbour to his rashnes; no doubt vpon better consideration they will repent them of their ouer-sight.

7 Idlenesse what it is.

Idlenes or sloath, the seauenth capitall sinne, may be called the Lethargy of the Soule, being a lazie deiecture of the whole man, from the laudable exer-

cise

ciſe of vertue : for that in a manner hee becomes ſenſleſſe, but in truth, altogether vnprofitable.

Of this ſinne there are eleauen branches; Protraction, Remiſſion, Negligence, Improuidence, Indeuotion, Sluggiſhneſſe, Puſillanimity, Irreſolution, Deſperation, Miſpriſion, and Omiſſion. Eleauen branches of it.

Remember that Sloath is a vice which impouerisheth both ſoule and body: the ſoule of naturall graces; the body of externall goods. Remember likewiſe, it captiuates and brings vs vnder the ſlauiſh tyrannie of our worldly & ſpirituall enemies. Remember it is the root & neſt of many other vices; as by the example of *Dauid*, who no ſooner gaue himſelfe to reſt, after his painfull warres, but hee fell into the ſins of Adultery and Murther. Remember it is a vice that the very bruit beaſts abhorre, as may be ſeene by the Bee, the Ant, and other ſmall contemptible creatures. Laſtly, conſider, all other creatures, not hauing life, are ſo oppoſite to ſloath, as they continually keepe their firſt courſe in which they were created, without intermiſſion, vnleſſe How to deteſt it.

vnleſſe it be vpon ſome violent and accidentall cauſe, as we may ſee by the Sun, Moone and Starres: by the ebbing and flowing of the Sea, and by the iuſt returne of Summer and Winter, Spring, and Autumne, and the like.

Conſider that we enter into this world, as it were to runne a race: if therefore wee runne not as wee may get the goale, we loſe the reward. The beſt remedy therefore againſt ſloath and idleneſſe, is Deuotion; which is a ready and willing performance of the ſeruice of God, and of all other duties required of vs in this life.

How to auoid Sloath.

The off-ſpring or branches proceeding from theſe ſeauen maſter-ſinnes, are ſeuerally deſcribed in a Booke, called, *Two guides of a good life*: wherein you may ſee and learne how to auoyd ſinne and follow vertue, to delight in the one and to deteſt the other.

If you ſhould now aske me, (hauing ſhewed how to deteſt and auoid ſome ſinnes in particular) what Sinne is, and the reward thereof: as alſo, how to auoid ſin in generall: Ile tell you briefly what

what I haue learned from the mouth of a right worthy instrument in the Church of God.

Sinne, is euery breach of the Law of God; if it be no more but the least omission of what the Law requireth: and the punishment thereof is plagues in this life, death in the end of this life, and eternall damnation after this life. — What Sin is. What the punishment thereof is.

S. *Iames*, chap. 4. verse 7. saith, *Resist the Diuell and hee will flye from thee*: in which words is both a precept and a promise. In the precept is two things to be considered, the action, and the obiect: The action is, to *resist*: the obiect, the *Diuell*. — How to resist sin in generall.

For the performance of this action, three things are requisite: first, a preparation before the combat: secondly, how wee are to demeane our selues in the combat: thirdly, how to carry our selues after the combat. — What wee are to doe before the combat with the Diuell.

First, for the Preparation obserue these rules set downe in the sixt Chapter of the *Ephesians*, from the 14. to the 19. verse; which weapons there prescribed, are both defensiue and offensiue: those defen- — 7 Weapons wherewith to fight with the Diuell.

defenſiue are fiue. Firſt, for this combat wee muſt ſtand faſt, hauing our loynes girt about with veritie, which is to be grounded in the ſetled truth of GODS word, without inconſtancy. Secondly, we muſt put on the breſt-plate of righteouſneſſe, which is a ſetled purpoſe not to diſpleaſe God in any thing, though neuer ſo ſeeming-good in it ſelfe. Thirdly, we muſt haue our feet ſhod with preparation of the Goſpell of peace, which is a conſtant reſolution to profeſſe the truth, euen vnto death; yea, if it ſhould procure the loſſe of life, goods, wife, children and all. Fourthly, aboue all, to take the ſhield of Faith, which is ſuch a Faith as wholy relyeth on God in Chriſt, with particular application, which will quench the fiery darts of the wicked. Fiftly, to take the helmet of Saluation, which is, to ſtand aſſured that our ſaluation is ſealed vp vnto vs: which aſſurance will cauſe vs, with confidence, to withſtand all Sathans aſſaults whatſoeuer. Sixtly, we muſt get the ſword of the Spirit (which is an offenſiue weapon) which is the word of God, wherwith our head and

and Captaine Christ repell the Diuell. Seauenthly, and lastly, that we pray with all manner prayer & supplication in the Spirit, and watch thereunto with all perseuerance: which two weapons, being added to the rest, are of force to strike through the very heart of the Diuell.

7 What to doe in the combat.

The second thing to be obserued, is the manner how wee must behaue our selues in this combat; and herein obserue these Rules. First, kill sinne in the very conception (for it is like a canker, which groweth not to ripenesse, but by degrees) otherwise it will grow from motion to liking, from liking to consent, from consent to action, from action to custome, from custome to hardnesse of heart, and from hardnes of heart to the height of all sinne. If the Serpent once get in his head, he will afterwards wring in all his body. *Timothy* giueth warning to take heed of couetousnesse, which being once entertayned, giueth way to many noysome temptations. *Ahab* desiring *Nabaoths* Vineyard, no sooner imbraced that euill motion, but pursuing it with a further desire,

First, wee must kill sin in the very conception. Sinne like to a canker

brought forth fearefull and euill effects. That man that will first walke in the counsell of the vngodly, will next stand in the way of sinners, and lastly, will sit in the seate of the scornefull. *Iudas* was first a cunning dissembler: secondly, a secret theefe: thirdly, an impudent lyar, fourthly, a bloudy traitor; and lastly, a desperate reprobate. *Peter*, first denyed Christ faintly; secondly, with an Oath; thirdly, with cursing and swearing; wherefore kill sinne in the conception.

Wee must deny our owne strength. We must not beleeue the Diuell, though he speake truth. We must make resistance, which is two waies. First, weakening the abilitie of sinne.

Secondly, be sure to put no confidence in thine owne strength, for thereby *Peter* fell grieuously.

Thirdly, beleeue not the Diuell, although hee bring truth in his mouth; our Sauiour Christ could not abide the Diuell to speake the truth in the maid hauing a spirit of diuination.

Fourthly, be carefull euer to make resistance vnto it. And this is performed, either by weakning the ability of sin, or else by opposing his contrary vnto sin.

First, to weaken the ability of sinne, is by taking away all occasions to sinne, and by remouing all the sustainements thereof

thereof, and alſo making a holy couenant with euery member of our bodies and ſoules, euer to repell it, neuer to admit it, by which meanes ſin may come to be as a lake, into which the current of no ſtream runneth, which muſt needs be dryed vp.

Secondly, it is done by oppoſing his contrarie vnto ſin, as Charitie to Malice: Temperance and Sobrietie to Gluttony and Drunkenneſſe; Liberalitie to Niggardice, Vigilance to Securitie; Confidence to Diſtruſt; Faith to Infidelitie: Truth to lying: Chaſtitie to Intemperance, and ſo of the reſt: the practiſe of one particular was in *Ioſeph* with *Potiphars* wife, *How* (ſaith he) *ſhall I commit this euill and ſinne againſt God?*

Secondly, oppoſing his contraries.

That wee compare not the paine of reſiſtance with the pleaſure of ſinne.

Fiftly, that thou be carefull neuer to compare the paine of reſiſtance with the pleaſure of the ſin, for ſin is ſweet in committing, but rather compare the horror and gripings of the conſcience, with the paine of reſiſtance, which will be a good meanes to keepe thee from ſinne.

6

If the Diuell once be foyled, he is much vailed, and thou more ſtrengthened.

Sixtly, be aſſured, that if once thou giue the Diuell the foyle, hee will be afterwards

terwards leſſe able to aſſault thee, and thou more able to reſiſt him, and that with more courage.

6 To marke the Diuels ſubtilties and cunning deuices.

Seauenthly, and laſtly, thou muſt be carefull & diligent to finde out the ſubtilty, deuices and ſleights of the Diuell, by which he doth aſſault thee very cunningly; for hee hath a neare coniecture vnto what ſins thou art moſt inclined by nature; and accordingly he fits his temptations. If thou be inclined to couetouſnes, he will offer thee *Naboths* Vineyard; and rather then faile, he will plot means to ſlay him, ſo thou maiſt effect thy deſire: If vaine-glorious, he will make thee thirſt after the life of poore *Mordecay*: If ambitious, he will ſtirre vp meanes to driue *Dauid* out of his kingdome, that *Abſolon* may inioy it: and thus he fitteth his temptations to mens naturall inclinations. And thus much of the ſecond place; namely, how we ſhould behaue our ſelues in the combat, when wee are grapling hand to hand with the diuell.

The Diuell fitteth his temptations to our inclinations.

What to doe after the combat.

The third and laſt thing to be conſidered, is what we are to doe after the combat: and that is, preſently to prepare

pare our ſelues for a new combat: For if wee ſhall conſider the malice of the Diuell, how he euer ſeeketh our ſubuerſion and ouer-throw; and hauing once taken the foyle, yet is not at reſt, but by other meanes ſeeketh again to aſſault vs (for ſo he did with our head & captaine *Ieſus Chriſt* three ſeuerall times one after another) it ſhould in this caſe teach vs to take heed of careleſſe ſecuritie, as not to thinke our ſelues ſafe when wee haue giuen the Diuell the foyle, but euer to ſtand vpon our guard (for if hee dealt thus with Chriſt our Head, what will he doe with the members?) which being conſcionably and carefully regarded, wee may then expect an happy iſſue, which is, that the diuell will flie from vs: whereby we may obſerue and note Gods eſpeciall care ouer vs, who euer giues a happy iſſue with the temptation, to thoſe that walke in holy Obedience before him: and if we would alwayes in temptations call to minde Gods goodneſſe, his mercy, and kindneſſe formerly beſtowed vpon vs, it would be as a bulwark of defence againſt the temptations of

To prepare our ſelues for a new combat.

Sathans ſubtiltie ſhould make vs to ſhun careleſſe ſecuritie.

A ſpeciall meditation in the time of temptation.

the diuell. Thus did *Ioseph* when he was tempted to filthinesse by his Mistresse, *Genes.* 39. hee instantly considered how God had exalted him to great honour, making him chiefe of his Masters house and Ruler ouer all. *How* (saith he) *shall I commit this sinne, and sinne against my God?*

By this that hath beene said, wee may learne how to avoyd sinne, as also to repell the Diuell; which if (through the blessing of God vpon our carefull endeuour, through the vse of the meanes) we shall in some measure attaine vnto; yet wee are not to thinke wee haue done enough, and there to rest, but wee must labour and endeuour to doe good, and to bring forth fruits worthy amendement of life: For, *Euery Tree that bringeth not forth good fruit, is hewen downe and cast into the fire*: It is not said, euery Tree that bringeth forth euill fruit, or that bringeth forth no fruit: but, that bringeth not forth good fruit. Now what those fruits are, which the trees of Righteousnesse vsually doe beare, hath beene formerly declared.

It is not enough to auoid euill, but wee must doe good.

Now, because wee may bring forth such

ſuch fruit as in themſelues may ſeeme to be good: yet for want of knowledge, fayling in the manner of doing them, they are diſpleaſing and diſhonourable to the Lord. Know that in euery action, pleaſing and acceptable to the Lord, in the doing thereof, theſe fiue rules are to be obſerued: Firſt, the Perſon of him muſt be pleaſing to the Lord, who performes any action to him. Before *Abels* Sacrifice was accepted, his perſon was accepted. It may be demanded, how we ſhall know when our Perſons are pleaſing vnto God. Conſider, by nature wee are enemies vnto him, and ſo long our perſons cannot pleaſe him, as we be not in Chriſt, therefore finde thy ſelfe to be in Chriſt, and then thou art acceptable vnto God; for God ſaith, *This is my beloued Sonne, in whom I am well pleaſed.* Looke how CHRIST is vnto God, ſo is euery one being in Chriſt. If then thou wouldſt know whether thou be in Chriſt, looke to thy Faith, whether it be a iuſtifying Faith. Secondly, thou muſt haue the word of God for thy warrant, being ſure that the action thou doeſt be ſuch

Fiue rules ſpecially to be obſerued in euery action that ſhal be pleaſing to the Lord.

as his word alloweth. Thirdly, the end of the action must be intended to the glory of God. Fourthly, it must be done in loue, which respecteth the good of others: & lastly, it must be done within the compasse of our callings. It is not lawful for one to doe that which another may; euery man may not preach, nor euery man may not gouerne: therefore content thy selfe with thy calling, and know what the duties are that God requireth of thee within the limits and bounds thereof: if these be wanting, either Faith, the Word, the End, or Loue, or out of our calling, the action, though neuer so seeming good, cannot please God.

If any shall looke backe to that which hath beene said (and considereth the estate of the regenerate and vnregenerate man, as also thereby beholdeth his owne present estate) and cannot finde in himself Faith any of the Graces of Gods Spirit so apparant as hath beene shewed, & so doubteth whether he be the childe of God or not, remembring the zeale of *Moses*, the faith of *Dauid*, the repentance of *Peter*, as also finding in himselfe that

The graces of Gods Spirit apparant in some,

that hee can poure forth teares more abundantly for a temporary loſſe, as of wife, children, friends, goods, and the like, then for committing many grieuous ſins, whereby God is diſhonoured, and himſelfe in danger to incurre the loſſe of his fauour for euer; and hereupon remembring, that nothing ſhould be more deare vnto him then the honour of God, nothing more precious and delightful then his Word, his Sacraments and Sabbaths, wherein as yet he ſeeth in himſelfe but ſmall delight, and doubteth of his own ſaluation therefore: yet know this for thy comfort, and be aſſured, that to doubt of Faith, is a teſtimony of Faith; for he that neuer doubted, neuer beleeued: and although thou haſt not the zeale of *Moſes*, the faith of *Dauid*, the repentance of *Peter*, in ſo full a meaſure as they had. Conſider, they had a great meaſure of Gods Spirit, and accordingly the graces thereof appeared in them: for God requireth according to the grace giuen. And although thou haſt not theſe appearing in thee, yet if thou doeſt vnfainedly deſire

ſhould make vs labour to finde them in our ſelues.

Comforts to the weake Chriſtians

ſire them, and laboureſt in the vſe of the meanes to obtaine them, thou haſt them all in ſome meaſure, and they are true in thee. The ſcruple of gold may be perfect gold as wel as the whole wedge: ſo Faith though but as a ſcruple, may be true faith as well as the greateſt meaſure: and whereas thou doubteſt of thy ſaluation, in that thou canſt more grieue for a temporary loſſe, then for the committing of ſome ſinne, whereby thou maiſt loſe Gods fauour: conſider, to the one thou haſt both nature and grace to help thee; but to the other, Grace onely. If then thou findeſt not this great meaſure of grace in thee, be not diſcouraged; for if any man haue a deſire to obey God in all his commandements, he hath the ſpirit; & he who hath the ſpirit, is in Chriſt; and he who is in Chriſt, ſhall neuer ſee damnation; and though he faile greatly in the action of Obedience, yet God will accept his affection to obey, as Obedience acceptable vnto him, and will approue of thee for his owne worke, which he hath wrought in thee, and not reiect thee for thine. *So be it.*

Faith and the graces of Gods Spirit may be true in him who yet diſcerns them not.

Note.

Hee who hath the Spirit of Chriſt dwelling in him ſhal neuer ſee damnation

Twelue

Twelue Steps, which a man may *ſtride towards Heauen; and being in* the firſt ſtep, hee may thinke himſelfe a good Chriſtian: yet except he ſtride *the thirteenth, he ſhall miſſe Heauen-*gate, and fall into the fire of Hell, for euer.

1 HE may haue a meaſure of knowledge of the true GOD, and of his workes, and gouerning the world; alſo of the Trinity, and that Ieſus Chriſt died for the ſinnes of mankinde. Which knowledge euen the Pagans had; yea, euen ſo as few Chriſtians attaine vnto ſo great a knowledge, and yet hee may be damned if he goe no further; for Sathan knoweth all this better then any man, being a ſpirit, and hauing the knowledg of Angels, and of the Scriptures. Alſo the reprobates haue the like knowledge.

Mat. 4. 3 6. Mar. 5. 7.

Heb. 4. 1. and 6 4. 5. 2 Pet. 2. 10

2 Hee may not onely know thoſe things before named; but alſo confeſſe them publikely, and beleeue them to be true. Alſo he may be able to talke and diſpute of any point of Diuinity very cunningly,

ningly, and be so great a maintainer of it, that hee may be a publike Preacher: yet if he goe no further, he may be damned; for the Diuell beleeueth, and publikely confesseth Christ. *Agrippa* also beleeued all these things: also *Iudas* was a Preacher and worker of Miracles. So shall many reprobates.

Iam. 2. 19. Mark 5. 7. and Mar. 1. 24. Mat. 8. 29. Act. 26. 26. 27.

3 Thirdly, he may come to the hearing of Gods word preached, which few of the world commonly doe, or wil doe; yea, hee may receiue the word, and that gladly, not scorning of it, or thinking hardly of it, or of the Preachers: but the cursed ground did so; and *Herod* also heard *Iohn Baptist*.

Mat. 7. 12. Mat. 13. 20. 21. Mar. 6. 20.

4 Fourthly, at the preaching of Gods word hee may be so wonderfully affected that hee may tremble againe, which most men neuer come vnto, desiring to heare it as a tale, or for newes, or for bare knowledge: but euen this did cursed *Felix*; And *Agrippa* cryed out, that hee was almost perswaded to be a Christian: both reprobates.

Act. 24. 26. Act. 26. 28.

5 Hee may haue a knowledge of his grieuous sinnes, and a feeling of them, and

Gen. 4. 13.

and complaine of them to be great and grieuous; but ſo did damned *Caine.* 1 Sam 15. 24.25. and 16.21.

6 Before he hath committed ſinne: hee may be very ſorry and troubled before he commit a ſin, and vſe all meanes not to doe it, which few Chriſtians doe, committing ſinne without remorſe: yet if he goe no further he may be damned. For wicked *Pilate* did this, ſtriuing to ſet Chriſt free; and pleading for him. Alſo *Herod*; being to behead *Iohn Baptiſt.* Mat. 27.17 23. Mat. 14. 5.

7 After hee hath committed a ſinne, he may be very ſorry for it; yea, mourne and make ſatisfaction: yet if he goe no further he may be damned; for *Achab* did this, mourning and faſting. And *Iudas* alſo, who was ſo ſorry that he hanged himſelfe; and made ſatisfaction. 1 King. 21. 27. Mat. 27. 3. 45.

8 He may be accounted ſo glorious a member of the viſible Church, as the beſt miniſter may haue nothing to ſay againſt him: yea, he may make ſuch a good confeſſion of his Faith, as he may be partaker of the Sacraments, yet a reprobate: for *Iudas* was ſuch a one, and *Simon Magus.* Iohn 13. 2. Acts 8.

9 He may lead ſuch a godly outward life

life, that the true Children of God may thinke him so good as themselues; hee may reuerently vse all holy and Diuine exercises; he may make much of Preachers; he may shew great zeale at the beginning, yet a reprobate; for *Iudas* was so thought of by the Apostles; he vsed all holy exercises with the Apostles, and our Sauiour; *Herod* made much of *Iohn Baptist*; *Iehu* was zealous in the beginning.

Mat. 16. 22.

Mat. 6. 20. 2 King 10. 15, 18.

10 He may not onely pray publikely at the Church, which most men doe for fashion, feare, shame, or company; but also alone betwixt God & himselfe, which few doe, and God may heare his praiers: also he may desire the godly to pray for him; if he goe no further, he is but a reprobate, for the Pharises went alone to the Temple to pray; also, God heard *Achab*; *Pharaoh* desired *Moses* to pray for him. Also *Simon Magus*, *Peter*.

1 Kin. 21. 19. Exo. 9. 28. Acts 8. 24.

11 He may thinke in his owne heart, that he is a very good Christian, and beloued of God, and thanke God for it, and excell the workes of a Christian, mooue him to thanke GOD, vse Prayer, Fasting, Almes, and Vpright-dealing

dealing with all men, and yet may be damned if hee goe no further; for the Phariſes had all theſe, whom if our righteouſneſſe exceede not, we ſhall not enter into the Kingdome of heauen. Luk.18.11.

12 After all this godly life led, lying on his death-bed, he may often remember God, & call vpon him; he may talke of the loyes of Heauen and thinke them happy that be there, and wiſh himſelfe there; yea, he may dye like a lambe, and yet for all this be a damned creature; for many ſhall ſay, *Lord, Lord,* and yet not enter into the Kingdome of Heauen. Mat.7.21. And aſſuredly, they neuer ſaid it oftner then when they were ſicke; and the fooliſh Virgins deſired to enter in with Chriſt, and yet were ſhut out: feare therefore and tremble, till you ſtride the thirteenth ſtep. Mat.25.12

13 The thirteenth ſtep, without the which no man can enter into Heauen, and be ſaued, is true repentance; which whoſoeuer hath not, is yet no true Chriſtian. And that is a true & vnfained turning of the heart & ſoule vnto the Lord God from all our ſinnes, & is cauſed in

vs

vs by the fearefull fight of Gods iudgements hanging ouer our heads, mouing vs to lament our ſinnes from our hearts bitterly: hauing a ſtedfaſt faith in the mercies of Chriſt Ieſus: applying them to our ſelues, for our agreement with God: and leading a godly life according to Gods commandement till our death, which true Repentance when it is in any, hath the ſeauen properties which are before ſpoken of.

FINIS.